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HUMAN SEXUALITY

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Terrible is the religion of truth. Lombroso

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HUMAN SEXUALITY

A

MEDICO-LITERARY TREATISE

ON THE

Laws, Anomalies, and Relations of Sex

WITH ESPECIAL REFERENCE TO

CONTRARY SEXUAL DESIRE

BY

J. RICHARDSON PARKE, Sc.B., Ph.G., M.D.

(Late Acting Assistant Surgeon, U. S. Army)

"Les passions sont les seuls orateurs qui persuadent toujours."—LA ROCHEFOUCAULD.

"A subject of study ought not to be abandoned because it is beset with difficulties, nor because, for the time being, it may elicit prejudice or encounter contempt."—BERZELIUS.

"Sedulo curavi humanas actiones non videre, non lugere, neque detestari, sed intellegere."—SPINOZA.

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PUBLISHER'S PREFACE

Both the need and purpose of the present book will be readily apparent to the intelligent reader. The work is ably, graphically, entertainingly, and scientifically written; and presents a wealth of scholarship, literary as well as medical, rarely found in our professional text-books. Invidious comparisons are discarded, as both odious and distasteful. The treatise, however, may be very fairly said to be exhaustive of the entire subject; and, if intrinsic merit, clear reasoning, completeness and erudition, count for anything, it ought to find a permanent place in every well-ordered library. We give it to the Profession with a considerable, and, we believe, pardonable degree of pride.

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CONTENTS

AUTHOR'S PREFACE	PAGE 1-12
<p>Faults and Merits of Writers on Sex Themes. Faith in American Intelligence. Health the Foundation of Happiness. Luxury Conducive to Lust. Ignorance of Physiological Laws. Penalties of Sexual Precocity. Sexual Life of Man. The Woman-Movement in America. Causes and Effects of Sexual Vice. Causes of Prostitution. Difficulties Attending this Kind of Writing. How the Public is Attracted. Present State of the Sex Problem.</p>	
CHAPTER ONE	
MORAL AND SOCIAL ASPECTS OF THE SEXUAL RELATION.....	13-51
<p>Procreation a Divine Purpose. Sexuality the Basis of Society. The Importance of its Cultivation. Woman's Position in the East. Influence of Sexuality on Religious Beliefs. An Oriental Dandy. Sexuality of Heathen Gods. Its Influence on the Savage Mind. Christianity the Savior of Woman. Woman not Created in God's Image. Sexual Abuses Fostered by the Early Church. Refinement of Intellect not Refinement of Morals. No Quarrel with the Church. Revulsion Against Contrary Sexual Habits. Evils of Exaggeration. Sexuality in the Home. As a Cause of National Decay. As the Basis of True Love. An Attempt to Define Love. Modesty as a Phenomenon of Sex. Modesty in the Philippines. Varying Standards of Modesty. Association of the Sexes an Instinct. Origin of the Family. Early Courtship. Infibulation. A Miraculous Impregnation. Marriage Outside the Clan or Tribe. Sexual Sins Rare Among Savages. Primitive Emancipation of Woman. Early Position of the Wife. Adultery a Simple Debt in Africa. Influence of Christianity on the Sexual Life. The Law of Female Purity. A Suppositious Hell. One Law for Both Sexes. Man More Sensual than Woman. Relative Vanity of the Sexes. Origin and Development of Human Modesty. Rudiments of Dress. The Dance. Sexual Immorality in Guise of Religion. Sexual Depravity in Early Rome. Concluding Thoughts on Modesty. Nakedness. Civilization and Sexual Abuses.</p>	
CHAPTER TWO	
SEXUAL SELECTION OR THE LAW OF CHOICE	52-87
<p>Mutilations of Savages. Painting the Penis. Tattooing. Phallic and Lingam Worship. Significance of the Tattoo. Polynesian Origin of the Tattoo. Clothing as a Means of Attraction. Dancing as a Love-lure. Other Practices in Courtship. Tubori "Dress." Nakedness in Europe.</p>	

Immodesty of Children. Modesty not Innate. Blushing. Modesty as Associated with Sexual Susceptibility. Relation of the Face to the Sexual Organs. Immodesty of Civilization Accounted For. Love-lures of Civilization. Other Conditions which Influence Sexual Choice. Woman Loves Above Herself. Strength in Men Admired by Women. A Severe Love-test. Physical Beauty. Types of Physical Beauty. Abstract Beauty. Soul Beauty. The Female Breasts. Female Obesity as a Charm. Caucasian Standard of Beauty. Sinhalese Beauty. Artificial Beauty. Case of Madame Grisi. Evil Effects of Cosmetics. The Desire for Beauty. Other Aids to Physical Beauty. Causes Influencing Stature. Dwarfs and Giants. Influence of Climate on Man. Influence of Heredity and Environment on Man. What is Beauty? How Influenced by Civilization. Love. Conditions of a Happy Marriage. Love in Most Cases Simply Sexual Desire. Love of Savages. Marriage Without Love. Conjugal Unity. Sympathy an Element of Love.

PAGE

CHAPTER THREE

BETROTHAL, MARRIAGE, DIVORCE. 88-152

Infant Betrothal. Liberty of Choice General in Primitive Times. First Concept of Woman's Use. Power of Father Over Child. Parental Power Among the Jews and Egyptians. Among Greeks and Romans. Among Teutons and Russians. Compulsory Marriage of Children. In Greece and Rome. In Feudal and Present Times. Origin of Marriage. Parental Support of Children. Curious African Custom. Marriage Decried by the State. Among Hebrews. Among Savages. Marriage in the Philippines. Taxing Bachelors. Decline of Marriage in Rome: Its Causes. Luxury of the Roman Libertine. Early Marriages Among Savages. Stupid Men Most Sexual. Future of Marriage in America. Obstacles to Marriage. Physical Incompatibility. The "New Woman" as a Wife. Marriages of Kindred. Roman Laws Regarding Incestuous Marriages. Punishments for Incest in Various Countries. Results of Incestuous Marriage. Endogamy and Exogamy. Influence of Social Caste on Marriage. Barrenness. Marriage by Capture. Marriage by Purchase. Ruling Prices of Wives. Marriage Rites and Ceremonies. Immaculate Conceptions. Chastity and Religion. Origin of the "Best Man." Marriage a Sacrament. Marriage an Instinct. Polygyny and Concubinage. Orientals and Savages Sexually Weak. Causes Tending to Monogamy. Polyandry. Numerical Parity of the Sexes. Arguments against Monogamy. Marvels of Menstruation. Female Beauty Short Lived. Causes of Unfaithfulness in Husbands. The Desire for Sexual Change. Man's Love of Progeny. Polygyny and Domestic Discord. Modern Marriage. Causes Favoring Polygyny. Modern Growth of the Polygynous Instinct. Concluding Reflections on Marriage. Divorce. Marriage not Always a Life Contract. Divorce Among Savages. Divorce Easy in Savage Life. Children a Factor in Divorce. Savage Limitations of Divorce. Divorce in China. In Japan. In Turkey. In India. In Spain and Italy. In Early Rome. Protestantism

Contents.

vii

PAGE

and Divorce. Divorce in Europe. In South America. Among the Jews. Among Hindus, Teutons, etc. Causes of Divorce. Mutual Deceptions a Factor. Apparent Antagonism of the Sexes. Other Causes of Divorce. Disease.

CHAPTER FOUR

FECUNDATION, ABORTION, INFANTICIDE 153-178

The Sexual Mechanism Under Brain Control. Duration of Erection. Smell as a Sexual Stimulant. Castigation as a Sexual Stimulant. Rubbing and Sucking the Female Breasts. The Æsthetic Factor in Sexuality. Organs of Generation. The Sperma, or Seed. Insemination. Pleasure of the Copulative Act. Comparative Sizes of Men's Penises. Orgasm and Ejaculation. The Melancholy Lover. The Physiology of Fecundation. Impregnation and its Prevention. Abortion. Chief Cause of Abortion in the United States and England. When Justifiable. Its Prevalence. Criminality of Infanticide. Decrease in Native-born Population. Abortion Largely Due to Ignorance. Legal Definition of the Crime. Bishop Cox on Abortion. Prevention of Conception. Onanism. The Cundum. An "Accident." The Womb-veil. Selection of Time for the Copulative Act. The Suckling Period. The Cold Water Douche. Other Methods of Prevention

CHAPTER FIVE

THE LAW OF SEXUAL DESIRE 179-243

Instinct Best Considered in Animals. The "Evacuation Theory." The Sexual Mechanism. Original Unity of Sex. Castration Considered with Reference to the Sex-impulse. Sexual Power of Spadones. Castration of Boys. Religious Eunuchs. Eunuchs not always Effeminate. Sexual Feeling of Eunuchs. Castration as a Rape Remedy. Castration in Females. Awakening of the Sex-impulse. Senile Dementia. Sexual Anesthesia. Feebleness of Sexual Life. Causation. Sexual Frigidity. Sexual Anesthesia in Women. Early Manifestations of Sexuality. Sexual Curiosity of Girls. Sexual Knowledge of Street Girls. Seduction of Men. A Shrewd Magistrate. Inconstancy of the Sexual Appetite. Intermittent Satyriasis. Sexuality in Plant-life. In Birds and Quadrupeds. The Waltz. Force the Strongest Factor in Sexual Selection. Sexual Manifestations in Molluscs. In the Octopus. Aranean Love-making. The Balloon Fly. Dancing as a Sexual Stimulant. The Dance in Australia. The Sexual Dance Most Favored. In Tahiti. Mendañan Wedding Dance. Minnetarees Love Dance. Kaffir Love Dances. Dancing Among the Zulus. In Senegal. Ivory Coast Dances. Causes Influencing Savage Sexuality. Status of Savage Sexuality. Repulsiveness of the Female Genitalia. Sexuality of the Andamanese and Fuegians. Chastity of Savages. Sexuality of Negroes. The Pepper-cure for Girls. Sexuality and Civilization. Psychology of the Sexual Function. The Bladder as Associated with Sexual Feeling. Ancient Views as to Sexuality. Conflicting Opinions of its Nature. Stages of the Sexual Impulse. Its First Manifestations.

The Sexual Life of Women. Religion and the Sex Impulse. Their Correlation. Causes and Periodicity of Sex Manifestations. Development of Sexuality by Tickling. Instances of Sexual Precocity. In a Boy. In a Girl. Sexuality Aroused by Whipping. By the Proverbial Nurse-girl. Case of Boy Seduction. Sexual Awakening Earlier in Girls than in Boys. Experiences of a Physician. "Studying for the Ministry." Experience of a "Pretty Boy." "A Perilous Moment." A "Bad Egg."

PAGE

CHAPTER SIX

INVERSION OF THE SEXUAL IMPULSE 244-323

The Basis of Inversion. Inversion as a Theme of Romance. As a Scientific Study. In France. Elsewhere. Critical Study of Inversion. Views of Writers Compared. Intellectual Status of Inverts. Inversion in Relation to Religion and Morality. Differentiation of Sex. First Sexual Awakening. The Law of Nature. Spurious Homosexuality. Inversion Among Savages. Inversion as Conditioned by Luxury. Boy Prostitution in China. The "Bote" and "Schúpan." The "Se-ketra" and "Sarimbavy." Asexual Inverts. Point of Deflection in Sex. Factors Entering into the Sexual Character. Idealism as a Cause of Inversion. Sexual Inversion Among Artists. Among Rulers. Sexual Vices of the Early Christian Church. Pederasty in the Early Church. Sexual Diversions of Pope Alexander. Philip of Orleans and Henry VIII. Suggested "Zone" of Homosexuality. Causation of Inversion Considered. Its Morphology and Psychology. Theories and Cases of Inversion. Sex Hallucinations. Delusional Eviration. Delusional Masculinity. "Dr. Mary Walker." A Classical Virago. Lesser Types of Inverts. Normal Sexual Love Incomprehensible to the Invert. Early Normal Sexuality. Inversion Critically Defined. Congenital Homosexuality. Was Man Originally Bisexual? Plato's Myth. Mantegazza's Theory. Views of Krafft-Ebing. Heredity Further Considered. A Case in Point. Instances of Assumed Congenital Inversion. Reversed Standards of Beauty. A Subject's Own Belief as to Congenitality. A Sanctimonious Seducer. A School Sardanapalus. Homosexuality Defended. Inversion with Sadistic Impulses. Sexual Influence of Colors. Inversion of Dementia. General Remarks on Homosexuality. Psycho-sexual Hermaphroditism. Acquired Homosexuality. Venereal Epidemics, How Spread. Distribution of the Contagium. Among the Early Hebrews. Another Means of Propagation. Roman Pederasty Almost Always Cultivated. Acquisition Considered. Masturbation a Potential Cause. Difficulty of Determining Congenital Type. A Disagreeable Quick-step. A Scientific Hobby Considered. Case of the Enarians. "Instinctive Test" of Inversion. Classical Case of Cultivated Inversion. Eviration and Defemination. Effemination and Viraginity. Androgyny and Gynandry. Normal Male Homosexuality. Case I. Remarks on Case I. Case II. Case III. Normal Female Homosexuality. A Couple of Fastidious Ladies. Æsthetic Refinement as a Cause of Sapphism. Methods of Gratification in Sapphism. Influences Tend-

Contents.

ix

PAGE

ing to Female Homosexuality. Jealousy in Female Homosexuality. Relations Between Girls Frequently Vague Rather than Vicious. The "Freda Ward" Case. The "Tillier Sisters." "Cutpurse Moll." Ellis's Case. Women Sometimes Unconsciously Homosexual. Female Reticence on the Subject. Increase of Sapphism in America. Its Prevalence Among Prostitutes. Probable Causes of Sapphism. Heredity Nearly Always Involved. Physical Masculinity of Female Inverts. Platonic Attachments Between Women. Religio-mystical Inversion.

CHAPTER SEVEN

PERVERSION OF THE SEXUAL IMPULSE..... 324-365

Sadism and Masochism. Theories of Marro and of Schafer. Probable Causation of the Phenomena. The "Palang." The "Hedge-hog." The "Frilled Cundum." Judgment the Foe of Impulse. Ellis's View. Sacher-Masoch and De Sade. Countess Bathory and Gilles de Rais. Schafer's Theory Critically Examined. The "Menesclou Case." Alton's Case. Verzeni's Case. Sadism in Women. Strange Sexual Appliance. Fetichism. Definition of. Variations of Impulse in. Forms of. The Hair-Fetich in Masturbation. A Necessary Distinction. Remarkable Case. "Apron" and "Wet-Skirt" Fetiches. Shoe and Other Forms of Fetich. An Odd Case. The Sex-impulse in Imbecility. In Dementia. The Value of Experience Illustrated. Sexual Phases of Epilepsy. Sexuality in Mania. Satyriasis and Nymphomania. Sexual Aspects of Hysteria. Paranoia Erotica. Exhibition. Frottage. Rape and Lust-murder. Seasonal Influence in Rape. Violation. Bestiality. Incest. Necrophilia. Negrophilia in the United States. Is the Fault that of the Negro or of the White Woman?

CHAPTER EIGHT

ARTIFICIAL EROTISM..... 366-395

Masturbation. Among Animals. Its History and Antiquity. In the Floral Games. Viewed with Indulgence by Certain Writers. Circumstances under which it was Permitted by the Christian Church. Its Growth in Mediaeval Times. Apologists of Masturbation. Its Prevalence in Modern Society. Conclusions Respecting Masturbation. Its Pathology. As a Cause of Neurasthenia. Emotional Instinct Dwarfed by Masturbation. Instances Among Illustrious Men. As Associated with the Criminal Instinct. Masturbation and the "Quacks." Masturbation in a Girl. Peculiar Form of Masturbation. Pitiable Case of a Young Girl. As to Loss of Semen. Complexity of the Male Sexual Mechanism. Effect of Masturbation on the General Health. Views of Medical Writers. Its Relation to Epilepsy and Insanity. Artificial Erotism in Japan. The Rin-no-tama. The "Daikon." The Artificial Penis and Cunnus. Other Instruments Employed. Varieties of Artificial Erotism. Horse-riding and the Sewing-machine. Thigh-friction. Psychic Erotism. "Day-dream-

ing." Jove Himself Sometimes Nods. Hysterical Erotism. Religious Erotism. Woman the Type of Fertility. Both Love and Religion Based in Sacrifice. How Sexuality has Helped Religion. A Plea for Love and Religion.

CHAPTER NINE

THE SEXUAL CRIMINAL 396-447

Instinct as a Factor in Sexual Crime. Heredity Considered. Theories of Darwin and Hæckel. Schools of Criminology. Sexual Criminals by Instinct. Penology of Sexual Crime. Part which Medicine should Bear in Fixing Punishment. Ultimate Purpose of all Criminology. Few Criminals Mentally Sound. Obstacles to Prosecution for Sexual Offences. Case of the Sadist Bruce. Legal Status of Fetichistic Acts. Of Masochism. Lust-murder. Love and Anger as Motives of Crime. Bases of Sexual Crime. The "Social Evil." Mental Status of the Criminal. Sexual and Religious Exaltation. Impotence and Sexual Crime. Psychic Inhibition. Four Important Sexual Phenomena. Acts Indicating Mental Disease. Early Sex Manifestations not Necessarily Abnormal. Sexual Crimes of the Aged and Decrepit. Sexual Acts of Alcoholic Drunkards. Further Examination of Sadistic Acts. The Brady Case. Sadism Forensically Considered. Exception to the Preceding Rule. Fetichism. Homosexuality Forensically Considered. Prevalence of the Vice. Its Legal Status. Contrary Attitudes of Law and Medicine. The Criminal to be First Considered. Responsibility in Alcoholism. Alcoholism and Rape. Medical Examination in Rape and Lust-murder. Sexual Anthropophagy. Other Manifestations of Cruelty. The Impulse to Defile. Summary of Psychopathic Anomalies. Proposed Glossary of Sexual Terms. Vagueness of Legal Definitions. Libido Nemias in Sexual Offences. Heredity and Suggestion. Influence of Education. Sexual Malformation. Sexual Recidivists. Rival Theories of Criminology. Legal Status of Homosexuality Continued. Superficial Treatment of Sexual Offences by Jurists. Further Points in Medico-legal Diagnosis. Confusion Caused by Faulty Legal Phraseology. Aid to Preliminary Legal Diagnosis. Further Guides to the Subdivision of Criminals. The Criminal Triangle. General Characteristics. Origin and Growth of Law. Application of Law in Cases of Sexual Crime. Cures and Punishments of Sexual Inverts. Society's Attitude Toward the Invert. Influence of Moral Teaching. Conclusion of the Whole Subject.

AUTHOR'S PREFACE

THE question of human sexuality has always been regarded, more or less, as something to be handled only with literary tongs. Even professionally, although the taboo has been measurably lifted within recent years, the subject is still looked at askance; and it would not be difficult to find, to-day, both in England and America, physicians who could not be induced to touch it for either love or money.

Before the publication of Moll's, Ulrichs' and Tillier's able treatises first called attention to the fact that the sexual field was practically *terra incognita* to medical science, the writer who felt called on to invade it, even casually, was always careful to provide himself with a portentous array of French and Latin phrases, dashes and asterisks; which, while both vulgarly suggestive, and ridiculously irrational, seemed, nevertheless, marvelously soothing to his professional prudery.

It need not be remarked that such ultra-refined dilettantism was both silly and unscientific; and, in electing to dissect my subject without either kid gloves or lavender salts, neither courting nor avoiding, but using, wherever needful, those virile Anglo-Saxonisms which, it requires only a superficial knowledge of any science to convince us, are commonly the strongest and readiest vehicles of sense, I have done so with the conviction that the language which Chaucer and Shakespeare wrote in, and which is the medium of divine revelation to the most enlightened part of mankind, is good enough for me and good enough for my theme.

As to the theme itself, I am on surer ground. That which constitutes the beginning, end and substance of my book—the force and universality of sexual law—is in itself sufficient guarantee that any attempt, however feeble, to define, analyze, or illuminate that law, must, in the very nature of things, meet with a considerable degree of human interest.

The sex-problem appeals to all. To the physician, professionally; to the moralist, ethically; to the anthropologist, sociologically; and, to no small part of the human race, purely sensually. Therefore, if there be found any lack of interest in the following pages the writer should be, and is, fully prepared to assume the blame.

But, as the work will necessarily fall into the hands of many non-pro-

fessional readers, teachers, lay-students, and advanced thinkers generally, both male and female, some of whom may not yet be entirely emancipated from the fetters of early conventions, a little further comment on my policy of calling a spade a spade may not be out of place.

"The physician," remarks that philosophical old thinker, Tardieu, "in that he *sees* all things ought to be permitted to *say* all things."¹ But society is, unfortunately, not founded in philosophy. It has certain pet prejudices, fads and conventions, which the writer, if he cannot respect, is at least bound in some measure to observe; just as we humor an hysterical woman; but this is precisely what makes both difficult and delicate investigations like this present, in which freedom, strength, and accuracy of thought, just as the diamond loses weight by too much polishing and cutting, are frequently, indeed as a rule, hampered by an enforced deference to certain literary forms and moral susceptibilities, which might be found, on closer examination, little worthy of such consideration.

But this too fastidious prudery is only one of the quirks, foibles and inconsistencies of our dear humanity; inconsistencies which would be more truly amusing were they not sometimes both pitiable and contemptible. As an instance: since the Creator's first invocation to light the parrot-cry of humanity has never ceased imitating Him. "Let there be light, more light!" But God help the light-bringer! Christ and Paul, and Socrates and Galileo, could tell something of how the world has used him. But we need not go back to them; modern instances are plentiful. Luther saw the light, and Religion hounded him through Europe. Savonarola saw it, and was burned on the bridge of Florence. Columbus caught its gleam from the Western waters, and wore the fetters of Bobadilla as tokens of his nation's gratitude. Kossuth saw it in Hungary, and had to flee for his life; and Father Gapon and Maxim Gorky, trying to transmit its rays to benighted Russia, are shot down and trampled by Cossacks in the streets of Lodz and Moscow. Oh, yes; light-bringing has proved a grand and profitable business in the past, and promises to be equally so in the future!

Only a short time ago, as good a man as the present writer, surely a better scholar, was put into jail in England for writing a far less

¹ "Aucune misère physique en morale, aucune plaie, quelque corrompue qu'elle soit, ne doit effrayer celui qui s'est voué à la science de l'homme et le ministère sacré du médecin, en l'obligeant à tout voir, lui permet aussi de tout dire." *Des attentats aux mœurs.*

Rectal surgery is not an inviting nor a savory subject; neither is midwifery, nor cancer, nor venereal disease; but what would be thought of the physician who would decline to discuss either on the ground of modesty? Such a stickler for conventionality would equal the man who, about to be operated upon for appendicitis, insisted that a minister be sent for, so that he could be "opened with prayer."

plainly spoken book than this, on the same subject; a book since adopted by many of our best colleges; and if the first part of that author's fate—for I dare not hope the second—shall befall unworthy me at the hands of my appreciative countrymen, I can only console myself with the reflection that "I am of his brethren the prophets," and equally prepared to "suffer hardness" for the faith that is in me; for, though the heavens fall, I am resolved to speak my mind plainly and fearlessly on this matter before me.

The physician who hesitates in the performance of what he conceives to be a professional duty, through fear either of adverse criticism or public misapprehension, is not only a sorry citizen, and still sorrier Christian, but unworthy to take that vow which Juhel-Renóy tells us every young physician once took before the statue of Hippocrates;¹ an oath which bound him irrevocably to truth, and which made probity, honesty and fearlessness, the very shibboleth of his calling.

Much has been written, good, bad and indifferent, on the diverse matters which enter into the laws and relations of sex. Part **Faults and Merits of Writers on Sex Themes** is the product of unlearned quacks, whose motives and qualifications I do not care to scrutinize at present; part, that of certain dry-as-dust clinicians, whose facts, when they give us any, are utterly devoid of the faintest charm of literary expression; but a goodly portion, fortunately, in recent years particularly, of genuine literary and psychological reasoners, whose work I cannot hope to improve; except by a, perhaps, more systematic and rational method of classification and treatment.

In this connection I would mention first the splendid treatise of Krafft-Ebing,² as only too severely technical for the average reader; that of Havelock Ellis,³ as lacking grievously in orderly arrangement; both, however, being veritable mines of scientific information; that of Ulrichs,⁴ as an argument, *pro domo*, in favor of homosexuality; that of Moll,⁵ while the best of all on sexual inversion, as too exclusively psychological; that of Chevalier,⁶ as lacking somewhat in critical perception; though in the main copious and correct; and that of Féré,⁷ which I regard as, in the ground covered, the completest and most satisfactory work on the subject yet written.

Whether the faults enumerated are corrected, or the undoubted great merits of these writers even approached, in the following work, the reader must determine. It is my hope, however, while retaining all that is most

¹ "Vie Professionnelle et Devoirs du Médecin," Paris, 1878.

² "Psychopathia Sexualis."

³ "Studies in the Psychology of Sex."

⁴ Memnon: "Die Geschlechtsnatur des Manliebenden Urnings."

⁵ "Konträre Sexualempfindung."

⁶ "L'Inversion Sexuelle."

⁷ "L'Instinct Sexuel."

valuable in the authors named, to present the facts in such continuity of form as to render my work a more readily accessible medium of professional reference; and, in collating from various other sources whatever additional information more recent inquiry may have brought to light, together with the results of personal observation, and the passing reflections which they may suggest, and by the exclusion, as far as possible, of scientific technicalities, to make my work more easily intelligible to the lay-reader who may desire—as all should—to enlighten himself, or herself, on the immutable system of laws which not only underlies this life, but upon the rational observance of which depend, more largely, perhaps, than commonly supposed, our hopes and expectations of a fuller and nobler one hereafter.

And it is a pleasure to reflect, notwithstanding the human inconsistencies I began by noting, that in this country, at least, with its predominant intelligence, and liberty of thought, no writer who comes with a message of possible good to humanity, even though that message tear the painted mask from the face of Conventionality, need fear that he will be denied an audience through the miserable pseudo-modesty which prevailed in the past; the superstitious reverence for which has ruined so many noble, promising lives, and inflicted more pangs upon innocent womanhood than a hundred years of hell could atone for.

The golden inscription on the gate of Delphi—**KNOW THYSELF**—never promised a more perfect realization than in the present ceaseless and indefatigable inquiry into those mysterious morphological and psychical sciences which hold the hitherto unguessed secrets of both spiritual and material existence; and while we justly glory in the beauties of the flower, and the star, and the forest and the sea, is it rational, is it proper, that we should blush to contemplate the attributes and power of the Deity, as expressed in that most wonderful and elaborate of all His works—**MAN**?

Health the “Health,” says Solomon, “is a faithful ambassador.” Its voice must be heard before all others. The
Foundation of Greeks deified happiness, making it the supreme good;
Happiness but disregarded those laws of health upon which perfect happiness can only be founded; and there is more true wisdom in the words of the “godlike Athenian” to his favorite, Euthydemus,¹ and in his last sacrifice to Esculapius, than in all the oracles of Delphi and Dodona.

¹ γνῶθι σεαυτὸν: Know thyself. Said by Juvenal (xi-27) to be a saying descended from heaven, and called by Cicero (Tusc. Disp., i-22) “a precept of Apollo.” It was probably first used by Pythagoras, many of whose philosophical maxims were embodied in the works of the mythical Greek poetess, Phemonœ; and, adapting itself so admir-

Anthony sought happiness in his lust; Brutus in his ambition; Aristotle in the holy oracles of meditation; Napoleon in conquest; Milton in poetry; Paul in religion, and Juliet in love. We all have our ideals of happiness; to attain which, in the fullest measure, was the dream of the ages. And the desire is laudable, reasonable; and, so far as we know, entirely consistent with the will and purpose of the Creator. But it always carries with it the implication that no creative law be infringed or contravened in its accomplishment; to insure which there is the *vox Dei* within, answering to the *vox humana* without; prudence ever parleying with passion, conscience pleading with desire.

Paul understood this dual property of our nature when he spoke of the "law of the spirit," warring with "the law of his members," one unto life and the other unto death; and I strongly agree with the distinguished author of "The Simple Life," that the high-wrought nervous tension and luxury of the times, with the sexual and other vices which are their direct outgrowth, are only to be met and remedied by a return to primitive sources of pleasure and habits of life.

Pratensis held that the bodies of persons who feed gluttonously, live at ease, and indulge themselves with wine, "are full of bad spirits and devilish lusts;"¹ and Hierome advises us, if our horse be "too lusty, to take away some of his provender."

"It is seldom that you see an hired servant," as our quaint friend Burton remarks,² one who is kept constantly at work, "troubled very much with the fires of lust;" but noble virgins, nice gentlewomen, who live lives of pleasure and ease, are its peculiar victims. On the same principle he accounts for the sexual vices of convents and monasteries, where the young priests, full blooded, well fed, and not overburdened with labor, have become famous for "their rapes, incests, adulteries, masturbations, sodomies and buggeries;" and there is little doubt that the luxury and enlightenment of the present day bear an almost equal part in the production of those sexual vices with which we are at present concerned.

There is something in the character of modern enlightenment, notwithstanding what has already been said, which awakens too grand a hope for the future to be readily relinquished. One of its greatest achievements is

ably to the prevailing current of speculative inquiry, came to be employed very generally in the language of dialectics, Pittacus carrying the same thought into the practical affairs of life in his famous aphorism: *καιρον γινώθι*—know your opportunity.

¹ "Dæmonitus referta sunt corpora nostra, illorum præcipue qui delicatis vescuntur eduliis, advolitant, et corporibus inhærent," etc.

² "Anatomy of Melancholy," pp. 273, 274.

the educated faculty of discriminating between what is deliberately obscene in literature, and that which, while scientifically frank and bold, is nevertheless born of a pure purpose; between that which popularizes, for instance, the mysterious phenomena of sexual life, and that which ministers simply and solely to a depraved and prurient public curiosity

Men and women everywhere are becoming better and better acquainted with the laws, physical and psychical, which underlie their being; thus preparing themselves, not only for a better and more intelligent fatherhood and motherhood, by instilling the seeds of their own knowledge into the minds of their children, but preparing humanity for the New Earth by lifting it up to a knowledge of itself, its hopes, perils, capacities and environments, and finding, in release from the broken trammels and prejudices of the past, not only immunity from the vices of the present, but grander and nobler vistas of the future.

Is it not lamentable that for lack of only a little knowledge so much misery, deformity, suffering and disease should exist

Ignorance of in the common family of humanity? Is it not sad
Physiological Laws that a man, born and endowed to enjoy to the full that supremest of all physical pleasures, sexual union with the woman he loves, "that magnet most divine," which, "as the very centre of the earth, draweth all things to it," and to stand in the pride of his manhood, as the father of his children and perpetuator of his name and race, should be cut off from both forever? Condemned, by the insidious, but not the less fatal, grasp of a habit, perhaps, against which the untaught minds of his own parents were incapable of warning him, to a whole life of miserable longing and desire, without the power to gratify them? Is it not unutterably sad that the middle years of life, which ought to be years of glorious ambition and splendid achievements, should be, to a great proportion of both sexes, only bleak, barren days of hopeless unfruitfulness—gray and leaden as the pall of autumn—in which physical decay, and "the worm that dieth not," complete the wreck which the very exuberance of youth, and love, and health most probably began?

And this is no overdrawn picture, as the body of

Penalties of the work will only too sorrowfully prove. Well does
Sexual Precocity Flourens exclaim—"man does not die—he kills himself!" The soil of youth, unplanted with the seeds

of knowledge, begets the flower of precocity, whose bloom is speedily destroyed by the worm of lust. Boys, instead of the healthful exercise essential to the season of physiological development, enter at once into the erotic sexual indulgences designed for later years; into masturbation, tobacco using, beer and spirit drinking, the cigarette habit, and other forms of

physical debauchery, fearfully intensified by the impetuosity of youth, and rendered doubly damaging through immature tissues and scarcely established metabolic processes. These rapidly pave the way for that premature exhaustion of both mind and body which, notwithstanding what colleges and athletic clubs are doubtless doing by physical culture to counteract the baneful tendency, the watchful observer need scarcely be told, constitutes one of the most obtrusive and deplorable phenomena of the times.

It might be less sad if there were any adequate *quid pro quo* in early sexual intemperance, by which a lifetime of pleasure might be condensed and crowded into the few years of adolescence; but such is not the case. The sexual passion, too early fructified, is correspondingly short lived; as I shall attempt to show in the section on artificial erotism; and, along with being shorn of the full pleasure of the act, in perfect health and vigor, it becomes morbid, flickering, feeble, demanding constant stimulation of those psychic influences which only the more completely divorce it from all natural means and avenues of gratification.

Although it is difficult to lay down any precise scientific data on the subject, it is extremely probable that in a state of nature, and freed from the influences which a high civilization has undoubtedly exercised upon both, the period of the catamenial flow in women corresponds

**Sexual Life
of Man**

pretty nearly to that of the sexual appetite in men; in both cases cessation of the generative function being predicated on the period—late or early—of its commencement. Thus a girl who begins to menstruate at, say fourteen, accepting the term set by Gardner, Robertson, Playfair, and others for the continuance of that function—thirty years—will reach her menopause at forty-four; and boys, in whom puberty occurs at a similar age, will, *ceteris paribus*, if the sexual instinct be not vitiated by premature indulgence, experience a natural decline and almost extinction of the sexual appetite at a corresponding period.

Under existing conditions, however, this must not be accepted as a hard and fixed rule; depending as it does upon the various physical factors of health, occupation, and heredity.

Indeed, some authors fix the cessation of the *potentia generandi* in males at as late as sixty years; while instances are not wanting in which the *potentia cœundi* was present in extreme old age; although to meet these extraordinary cases I think it would not be difficult to find an equal number of abnormally late menstruating women. All sociological writers, however, are agreed that diminution of sexual *power*, with a stubborn persistence of sexual *desire*, is always a threatening factor in social life; since, with men in whom such an abnormal condition exists, the most violent and flagrant

perversions of the sexual instinct—rape, masturbation, pederasty, etc.—are not only always possible but extremely probable. Indeed I think it would not be difficult to trace—as I shall attempt to do under its proper heading—the Negro's passion for child-rape and lust-murder to a sexual degeneracy resulting rather from the vicious practices bequeathed by his Caucasian masters, during the days of slavery, than to any racial inheritance of vice; or, as is popularly believed, an abnormally strong virility and sexual power.

The Negro is *not* strong sexually; nor is he, in a state of nature, especially addicted to those revolting vices which seem to be rather the pets of civilization. "In Central Africa," as Havelock Ellis informs us, "pederasty appears to be extremely rare; although some cases of *effeminatio*, and passive pederasty, have been reported from Unyamwezi and Uganda. But among the negro populations of Zanzibar, forms of homosexuality, which are believed to be congenital as well as acquired, are said to be fairly common;"¹ and I think it will be fairly shown later on in this work that the sexuality of the negro is one of *display* rather than of *real power*.

The present tendency in this country to the apotheosis of woman, with her so-called "rights" and "advanced thought," in plain reversal of the scriptural and traditional decree of female subordination to the stronger sex, is undoubtedly erotic in its origin. Not that I would condemn it, by any means, any more than I would any of the other forms and manifestations of innate chivalry on the part of men; but the wholesale invasion of the prerogatives of the latter, in mart, factory and profession, precluding in great measure even a masculine thought of matrimony, and producing among women themselves a growing indifference to the sexual bond, is engendering psychological results in society too apt to escape very general observation.

There is a tendency, more and more, toward celibacy and sexual isolation among both sexes; and since the sexual instinct is not only the earliest but the most dominant impulse of humanity, insusceptible of subjection, wholly, to any power either of will or conscience, it follows as a corollary that there will be, ultimately, a return on the part of both men and women to those grosser forms of artificial erotism, homosexuality or open prostitution, which take the place of the natural relation. In point of fact this appears to be the actual present condition, as I shall attempt to show under appropriate heads in this work.

In one respect does the present writer take decided issue with an anomaly strangely obtrusive in the learned treatise of Mr. Ellis,² as well as in the

¹ *Loc. cit.*, II, 11.

² *Loc. cit.*, I, 110-204.

works of various Continental and American psychologists,¹ that, as masturbation appears to be almost universal among the higher animals, we are not justified in regarding it so much as a vice as a *spontaneous and instinctive act of nature*. Mr. Ellis' statement that, "while the practice of masturbation may be harmful in its consequences, it is also, in the absence of normal sexual relationships, frequently not without *good results*,"² I place side by side with that of the erudite, careful and observant Krafft-Ebing, of Vienna; and shall make it my business, later, to enter more fully into the relative positions of both. "Nothing is so prone to contaminate," says the learned Austrian, "under certain circumstances even to exhaust, the source of all noble and ideal sentiments, which arise from a normally developed sexual instinct, as the *practice of masturbation in early years*. It despoils the unfolding bud of perfume and beauty, and leaves behind only the coarse, animal desire for sexual gratification. If an individual, spoiled in this manner, reach an age of maturity, there is always wanting in him that æsthetic, ideal, pure and free impulse, which draws one towards the opposite sex. This defect influences the morals, character, fancy, feeling and instinct of the youthful masturbator, male or female, in an unfavorable way, and allows the desire for the opposite sex to sink to *nil*; so that masturbation is preferred to the natural mode of satisfaction."³

It will be observed that in the statements quoted, pro and con, there is no reference to the effect of the practice on *physical* health. This, being a mere matter of clinical observation, within the purview of every practitioner of medicine, need not long engage our attention, nor remain a matter of doubt. Indeed, Dr. Edward Carpenter, of Manchester, in his privately printed pamphlet on Homogenic Love, 1899, sets, I think, the seal of modern scientific thought upon the whole question. At least I am content to leave it for the present to his able summing up; only to return to it, however, more fully in the section on Artificial Erotism, under which head it, and its kindred vices, will be more appropriately and explicitly reviewed.

"Purity, after all (in the sense of continence), is of the first importance to boyhood. To prolong the period of continence, in a boy's life, is to prolong the period of *growth*. This is a simple physiological law, and a very obvious one; and whatever other things may be said in favor of purity, it remains, perhaps, the most weighty. To introduce sensual and sexual habits

¹ See Tillier, "L'Instinct Sexuel," Paris, 1889, as a striking example.

² *Loc. cit.*, I, 191.

³ The concurrent statements of both Ellis and Moll that masturbation is only harmful when *carried to excess*, are plainly illogical, for the simple reason that what is harmful in excess must be proportionately harmful in moderation. In other words, what is harmful at all must be harmful in any given degree.

—and one of the worst of them is self-abuse—at an early age, is to arrest growth, both physical and mental; and, what is even more, it means to arrest the capacity for affection. All experience shows that the early outlet towards sex cheapens and weakens affectional capacity.”¹

“The man who does not work,” says President Roosevelt, “cannot be happy.” “The woman who does not labor,” remarks **Causes and Effects of Sexual Vice** Acton, I think, in his History of Prostitution, “rich and honored though she be, bears upon her head the inevitable curse of heaven.” It would be a safe wager that Helen Gould reaps more genuine and rational happiness from her works of benevolence than Queen Alexandra from all the trappings of her rank. We need not go back to the concubines and thrushes of Lucullus; to the boy-harems of the Caliphs, where a special tutor at an enormous salary was employed by the Court to teach the royal scions the “fine arts” of sexual indulgence; to the “strange woman,” dropping honey from her lips in the streets of Babylon, or Nineveh;² nor point to the gigantic wrecks of empire scattered along the shores of time, to show the inevitable connection between the growth of luxury, perversion of the sexual instinct, and national ruin.

And shall we judge the future by the past? Are the same causes operative in society to-day as, under the splendid reigns of Henry III and Louis XIV, sanctioned the abduction of little boys from the streets of Paris to satisfy the abominable exigences of the king's royal baths?³ Are not the vast accumulations of wealth, in our own “simple democracy,” with their inseparable concomitants of luxury and highly stimulated erotism, directly responsible for the secret vices and prostitution which avowedly characterize the times?

There are practically only two causes for prostitution among women—wealth and want. Innate modesty, and her normal feebleness of sexual desire, compared with that of man, **Causes of Prostitution** may, under ordinary conditions, always be relied on to prevent her entering those paths that “take hold upon hell.” Of course life is precious to her; even the insult, contumely and degradation of professional harlotry are preferable, on merely human grounds, to the pangs of starvation; but ordinarily the danger and temptation are far greater to the woman who “lives high,” amid scenes of fashion-

¹ For instances of these statements, *vid.* Krafft-Ebing, Text-Book of Legal Psychopathology, p. 161.

² The lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil. (Prov. 5, 3.)

³ Victor Hugo.

able luxury and dissipation, exposed on all sides to the lust-excited solicitations of idle libertines, drugged constantly with wine, and very frequently with aphrodisiacs, to whose refined taste the atmosphere of the public brothel would be intolerably offensive. She it is who usually falls into that pitiable condition of neurotic exhaustion which makes her an "interesting invalid" to her lady friends, the pet of the family doctor, and from which the transition to artificial erotism—the hair-pin or the rubber penis—or to secret prostitution, is both easy and natural. These are the women whom Seneca had in mind when he remarked that they were "more solicitous of their head-tire than their health, spending their time between the comb and the glass, far more desirous of being accounted beautiful than virtuous,"¹ and "beggaring their husbands, prostituting themselves, enticing men and damning their own souls, all in a breath."

In concluding these prefatory remarks it may not be amiss to say that, while we are surrounded on all sides by physiological **Difficulties Attend-** sex-manifestations, they are, from the very nature of **ing this Kind** such things, as difficult to come at as they are of strict **of Writing** scientific definition. If the physician announce his intention of writing a brochure on typhoid fever, or diphtheria, he is at once approached by a host of patients, anxious to impart information; but if he ask one of the most officious of these how many times he has intercourse with his wife every week, whether she is always willing or reluctant, how they are sexually mated as to size and desire, or any other of a dozen such questions, no clam at high tide could shut up tighter, nor look more virtuously indignant.²

Therefore it is, as Mr. Ellis, possibly with a similar sad experience fresh in his memory, ruefully remarks, that "any serious and precise study of the sexual instinct will be met with popular disapproval; . . . and, among those for whom he is chiefly working, the author will find indifference."

The public will be attracted by gross pictures of sexual perversity—the grosser the better—furnished by asylum-reports, **How the Public** patent nostrum vendors, brothels, professional ob- **is Attracted** scenity mongers, or would-be writers, destitute of learning, decency and ethics, whose conceptions of science, literature and religion, begin and end with the amount of coin each

¹ "Sollicitiores de capitis sui decore quam de salute," etc.

² As an instance of the difficulty experienced in collecting data for a work of this character, a very intelligent lady whom I approached, as tactfully as I knew how, with certain questions of a sexual nature, was deeply insulted, and has not spoken to me since. If I write another book like this I shall not have a friend left in the world.

is capable of producing; while the serious and educated inquirer, who examines phenomena in their proper perspective, weighing them with a thoughtful regard to their causation, bearing, and ultimate physiological results, will too often only have his labor for his pains.

I make no apology for writing this book. I think **Present State of** it will satisfy, in some measure at least, a professional **the Sex Problem** need. If not, if it contain no little grain of thought worthy of perpetuation, no ray of knowledge to help brighten that dawn of reason with which, some profess to believe, the hill-tops are already aglow, let its extinction vindicate the Darwinian law. In one respect at least—the grouping and classification of my subjects—I hope to meet the approval of my professional brethren; and, entering upon the discussion of themes which writers at the beginning of the past century barely rescued from the misty domain of poetry and romance, but which were somewhat better amplified and analyzed by others of the Ploss-Bartels school, I do so with the earnest assurance that in the following pages, while startling facts shall be dealt with in very plain language, while my preaching—like that of Nathan to King David—will be very concise, and to the point, I shall endeavor to show that, until the law learn to recognize and discriminate between conscious crime and physical disease, between deliberate violation of statutory enactments and those irresponsible, paranoiac acts which are but the evolution, or involution, of the psychologically perverted organism, the need of the medico-legal writer will not cease to exist; and in doing this, I beg at the very outset to acknowledge my indebtedness to those authors, ancient and modern, whom I have so freely used, with proper credit in each case; as well as to the professional friends, of both sexes, who have so materially and kindly aided me in investigations which were not only tediously technical, but, as I have intimated, unusually delicate in their nature.

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CHAPTER ONE

MORAL AND SOCIAL ASPECTS OF THE SEXUAL RELATION

WHEN the Creator told Adam that it was not good for him to be alone, and made woman for his companion, the inference is sufficiently obvious that the new being had been created not only with a need and capacity for human fellowship, but, that celibacy, either male or female, formed no part in the primitive scheme of creation.¹

Religious cenobitism was, and is, but one of those morbid, unnatural and sexually subversive customs with which, among heathen races particularly, ethical thought has always delighted to invest the sacred or prophetic character.

**Procreation a
Divine Purpose**

The same motive which made Isaiah, for instance, walk naked through the streets of Jerusalem to show that the Lord intended to strip the latter, and make her bare.² Which made Cardan remark, of such "prophets," that if they went to church through the day they could sleep with prostitutes at night—*introrsum turpes, speciosi pelle decorâ*. Which made Ezekiel cut off his hair and beard, weigh them, and divide them into three parts, one of which was to be burned with fire, one cut with the knife, and one scattered to the four winds.³ Which made him *butter his bread with his own excrement*, and eat it publicly, in token of Gentile defilement.⁴ Which made Jeremiah wear a wooden yoke, as a sign that

¹ Celibacy, both in principle and *de facto*, grew out of a strange and fanatical proscription of what, there can be no question of doubt, God specifically ordained. *Crescite et multiplicamini* was His command to the children of Noah, when they left the ark; and the counter-command of the church, could it have been enforced, would have speedily brought an end to humanity in the world. But God fortified this, as well as every other of His commands, with such natural laws and conditions as to speedily nullify every form of human antagonism; making the sexual instinct far stronger than any mere legal enactment; and proving, in the sexual abuses of the convents, those preparatory schools of erotic hysteria, as well as in the masturbation, rapes and adultery of the priesthood, the pitiable incompetency of human wisdom to override any one of His divine decrees.

² Isaiah xx, 3.

³ Ezek., v, 1, 2.

⁴ Ezek., iv, 12.

the Jews should go into captivity;¹ which made Hosea cohabit with a prostitute for three years, to indicate that the tribes were guilty of wantonness and of idol-worship;² and with *another man's wife*, to signify the so-called adultery of his nation with the gods of the heathen.³

The Jewish prophet, speaking like an angel and acting like a beast, was an extraordinary being; but not more extraordinary than many of the cloistered cenobites and nuns of the middle ages; if indeed the character of the latter be materially improved in the present day. Among these, as we are credibly informed by El Ktab, a Mohammedan writer, whose book, "Traduction de Paul de Regla," was published in Paris in 1893, the sexual vices—Lesbian love, masturbation, etc.—grew so common that they came to be regarded as peculiarly *Christian institutions* by the theologians of Islam. The Mohammedan religion, while openly tolerating and even encouraging the sexual relationship, still placed such restrictions upon the practice of self-abuse that it was only allowed to devout Mussulmans when *alone, on a journey*; for the sin of the seminal emission during sleep, which was the subject of such long and heated controversy by the fathers of the early Christian Church, and which provided the necessary relief to the physical function, the pious Mussulman consoling himself with the convenient ejaculation that "Allah is merciful!"⁴

Leaving the consideration of these themes, however, for a more appropriate place, and continuing **Sexuality the Basis of Society** our inquiry into the moral and social aspects of the sexual relation, I consider Maudsley's statement, that the sexual feeling is the rightful foundation of the social feeling, as indisputably true. "Were man to be robbed of the instinct of procreation, and

¹ Jer., xxviii, 10.

² Hosea, i, 2, 3.

³ Hosea, iii, 1.

⁴ A careful reading of the records of ancient medicine will speedily convince us of the perfect consistency of the early Church's attitude towards certain sexual matters which later intelligence enabled it to unqualifiedly condemn. Thus, even Galen taught that long retention of the semen produced insanity. Hieronymus Mercurialis attributed to the same cause that, and many other maladies; and Oribasius (Med. Coll. 6, c. 37) says that those "who do not use carnal copulation suffer continually with heaviness and headache." Felix Plater, in his "Observations," tells of an old man who married a young wife, and, being unable to "pay his just debts," the latter took on a "kind of madness" (not unknown even today), in which "she desired every man that came to see her, by looks, words and gestures, to have to do with her." The Church, "knowing the Father's will but doing it not," dared not array itself against medical science, with its physical fulminations; and, being then far more timorous in this respect than at present, tacitly, at least, moved with the current it had not power to stem; going to such an extreme in the opposite direction that we find Jacchinus relating (in *9 Rhasis*, 15) the case of a patient, a young priest, who had so exhausted himself with "chamberwork" that he became mad, and was only

all that arises from it, mentally, nearly all the poetry, and perhaps the moral sense, as well, would be torn from his life." Upon it is founded his love of home, wife, offspring; and upon these, in turn, as all observers agree, not only his love of country, and obligations to society, but the influence of his life and the ethics of his religion.

Thus, if it produced among the Romans the rape of the Sabine maidens, it produced also the devotion of the mother of the Gracchi. "Beauty covereth more sins than charity, and maketh more grief than pestilence," says a modern novelist.¹ If the sex-life produced a Messalina and an Elvora² in one country, it produced an Iphigenia and a Marianne³ in another; and the prostitution of Dubarry and Montespan, in France, did not touch the national and social life of the people as did the purity of Joan of Arc and of Josephine.

"It is certain," remark Stanley Hall and Allin, "that very much of what is best in religion, art and life, owes its charm to the progressively widening irradiation of sexual feeling;" and to this I will venture to add that if we reflect on all that is great, glorious and heroic in the literature of the ages, the records of toil, poverty, sacrifice and battle, we shall find the golden thread of sexual love woven in it into deathless patterns of divine splendor.

In the immortal poem of Dante, the fairest angel of his paradise blossoms out from the woman of his earthly love. The dreamy-eyed beauty of the female Florentine faces which surrounded him, blends inseparably with the angelic countenances of Raphael's Madonnas; and the soft smiles of Correggio's wife meet again and again in all his works. Well, indeed, does Foscolo call the fine arts the "children of love." When Petrarch was crowned with laurel at Rome, and when the olive-cheeked daughters of sunny Italy hum his sonnets in the streets of Philadelphia, or New York, both circumstances are less a tribute to the genius of the poet than to his *character as a lover*.

The impetus of every noble ambition, effort and achievement, lies in the feelings. While the philosopher speculates, and the statesman temporizes, and the scholar cites authorities, the man of feeling, the man inspired by a pure sexual love, acts, realizes; puts forth the sublime energies of his soul, and accomplishes results which, to the cold eye of reason, seem impossible. "Sympathy," as Tuckerman well remarks, "is the golden key which unlocks the treasures of the universe;" and sympathy, directly or

cured by "moistening remedies." The "moistening remedies" growing out of the prevalent belief that sexual love was due to abnormal heat and dryness of the brain.

¹ Charles Major, "When Knighthood Was in Flower," p. 148.

² Wife of St. Louis.

³ Wife of Herod.

indirectly, is always the product of sexuality, depending on the latter for all its vividness of purpose and ardency of feeling.

Shakespeare might have studied whole libraries on the philosophy of the passions without being able to conceive, had he not experienced within himself something of both, either the jealousy of an Othello or the love of a Juliet; and when the soldier dies on the battlefield, we may trace his devotion, not so much to love of country, or liberty, as to his little cottage home, where sleep the woman he loves and the offspring of his sexual passion.

But while the sexual life leads to the very highest

The Importance of Its Cultivation manifestations of virtue, religion and patriotism, it cannot be denied, and must always be borne in mind, that it also lies behind the worst dangers which threaten society and the State. Sexual love, as a blind, unbridled passion, is like a cyclone that destroys everything in its path; but, ruled and held in leash by the gentle restraints of religion, society and civilization, is capable of leading us on to the grandest and most beneficent ends.

It is true that the *culture* of sexual morality becomes equally important with its recognition as a primitively inherent force. This culture will depend, as to its direction, on the ethical view-point of the country in which it obtains. Thus a Japanese woman is only eligible to wifehood after she has lived at least a year in a house of prostitution; and she can, and does, thus satisfy her sexual passion, daily, without detracting either from her virtue as a woman or her market value as a wife; proving that among this remarkable people—more remarkable through the astounding developments of the present war¹—woman possesses rather a *procreative*, and *physical*, than *ethical* value. And we must not hastily condemn, in these sons of Dai Nippon, institutions and customs which are the heritage of Asiatic ancestors, and the growth of ages.

In all Oriental countries woman has always been regarded as a chattel, a plaything, the mere toy of man's lust; and yet the **Woman's Position in the East** facts of history are lacking to prove that she was more unhappy, in the great majority of instances at least, as an odalisque, or concubine, than her Western sister as a wife. Islam kept women—as indeed did all the polygynous countries of the East—from active participation in social and public life, thus placing a bar upon her mental and moral development; but, on the other hand, was equally careful to surround her with every luxury and comfort which the fine lady bestows today upon her pet kitten, or poodle. Whether this dwarfing of intellectuality, womanhood, and the moral nature, was adequately offset by the, no doubt, heightened pleasures of her sexual and

¹ Russo-Japanese War, 1904-5.

sensual existence, or whether the greater liberty, and necessarily coarser contacts, of western civilization are preferable, we leave the facile judgment of the sex to determine.

But it seems an anomaly of sequence that, while Mohammed himself was undoubtedly actuated by a moral desire to raise woman from her primitive rôle, as a mere instrument of sensual gratification, to a higher social and matrimonial plane, in no country in the world—not even China—has the sensual and sexual idea so largely prevailed in regard to woman, both in society and religion, as in the Mohammedan.

The Christian, with the exception of a dim and not well defined idea of sexual reunion with the woman he loves after death, pictures his heaven as a place of spiritual, rather than sensual delight; while the Mohammedan, though denying woman a soul, by one of those adroit sinuosities of mind so peculiar to the East, fills his paradise with dark-eyed houris and the sensuous pleasures of the harem.

The religions of the East—and after all that means
Influence of Sex- the religions of the world—began and ended in sexual
uality on pleasure. The prophet, or priest, married his girl-
Religious Beliefs wives in droves, not singly; stimulated himself with
 aphrodisiacs, for his tremendous task, as, I have heard,
 breeders sometimes do a fancy stallion; and, when exhausted nature sank
 under the delightful burden, the most glorious purpose of his renewed youth
 was to tackle manfully the bewitching bevy of beauties awaiting his advent
 in the better land.

It was largely so in Nineveh, Babylon, and by the Nile; where the
 Hogarths of the period painted the young dandy being
An Oriental Dandy carried home by his footmen, wigless and hatless,
 while the lady for whom he had possibly paid an enormous
 sum, awaited his arrival amid evidences of the same reckless disorder.
 The men painted their faces and pencilled their eyebrows; wore bracelets
 and collars of gold and jewels; dined on a variety of delicate *entrees*, tast-
 ing and nibbling a little here and there; drank deeply of the "liquid sun-
 shine" of Damascus, or Shiraz; yawned or wallowed half the day in their
 harems; had *valets de chambre* to help them in and out of bed; had "actions
 like water and words like wind," and spent fabulous sums yearly for epi-
 dermatics to swell the size of their testicles.

What a field the sexual life of the ancients would have been for the
 modern American patent medicine vendor, the "beauty-doctor" and pro-
 fessional "bust-developer!"¹

¹ The idea recalls a laughable story of the man who, suffering with toothache, made
 a liberal application of a "liniment" he found in his wife's closet. To his horror a

**Sexuality of
Heathen Gods**

The religions of Greece and Rome deified woman; and if you run through the records of rational mythology, you will find the sexual life its vital element. Jupiter, the father of all the gods, along with being the husband of seven wives, became a very Proteus to gratify his sexual passion; and his children were numerous as his mistresses. He was the Ammon of the Africans, the Belus of Babylon, the Osiris of Egypt; and only a little literary research is needed to show that the method he took to appease the marital jealousy of Demeter, by castrating himself in the form of a ram, was entirely consistent with his character, and only one of those many little tricks with which not only the gods amused themselves at human expense, but which, in all ages of the world, have been resorted to to throw too inquisitive husbands off the track.

**Its Influence on
the Savage Mind**

In ancient language, words expressed not abstract ideas but concrete substances. Thus the terms day, night, earth, spring, dawn, not only possessed terminations of gender, but carried with them the corresponding idea of sex; so that they became possessed of not only an individual but a sexual character. In the mythopœic age, therefore, if a poet spoke of "the shining one pursuing the burning one"—meaning the sun following the dawn—it was only natural for the primitive reader to form a mental picture of a male following a female, both inflamed with sexual passion; or a man pursuing a woman—in all ages, if the fair ones will pardon the ungallant comparison, the hunted beast of history.

Apollo was an amorous young god, chasing a lovely, but too reluctant Daphne; who, to evade her pursuer, changed herself into the flower which at present bears her name.¹ Apis, the great god of Egyptian Memphis, was a bull in every sense of the term, and is now generally conceded by scholars to have been, on account of his fertilizing and procreative powers, a type or symbol of the river Nile. The Vedic hymns, which ascribe to Indra, Mitra, and the other Aryan deities of India, such lofty attributes of moral virtue, will be found, on a little closer examination, to be scarcely more than a divine *chronique scandaleuse* of sexuality; and wherever we turn, in the mythological records of the world, Scandinavian, Australian, African, North American or Oriental, we find the same erotic thread running through it all,

large, soft tumor developed in the affected part, the miraculous and peculiar growth of which was only explained when his wife, with equal horror, informed him that the supposed "liniment" he had been using was nothing more nor less than her "new patent bust-developer." *Relata refero.*

¹ Max Muller—"Selected Essays," I, 398, *et seq.*

and exercising the same profound influence upon the religions and society of the times.

The love of Khadija inspired, largely, the *suras* of Mohammed; that of Hoovi, the Zend Avesta of Zoroaster; and from "Gitche Manitou the mighty," of the American Indian, to the miserable insect-god of the Australian Bushman, the first great law of human passion and procreation, bequeathed to Adam in the garden of Eden, is perpetuated.

It remained for Christianity to be the savior of woman. But it took even Christianity, with all its sexually uplifting precepts, and ennobling principles, nearly two thousand years to accomplish the divine task. It found her "a movable ware, a thing of lust, an object of barter and sale and gift and work;"¹ and it has transformed her, by processes which are as inscrutable as that writing of the Savior's finger in the sands of Olivet,² into a being who, while preserving all that glory and beauty of body with which she first came from the hand of the Creator, has added to both those qualities of heart, mind and soul, which not only fit her to be the equal partner, and life companion, but in many instances the guide and monitor, of man. But this transformation has not been effected easily, nor without effort. The moral elevation of the sexual factor, which refined and spiritualized the bond of love between man and woman, making it a religio-moral institution, and marriage a divine sacrament, was opposed at its very inception by that traditionary history of Genesis, which made woman not only the author of the primitive curse—a curse which became the very cornerstone of the whole structure of early ecclesiastical teaching—but imposed upon her a *secondary* part in creation, and the specific command—"thy will shall be to thy husband."

Indeed it was not until the Council of Trent, in the middle of the sixteenth century, that the church, by definite decree, took steps to raise woman to her rightful position in society as the peer and companion of man. Nor is this to be wondered at. The Gospels, with the possible exception of the text forbidding the putting away of a wife, saving for the crime of "fornication," contain absolutely nothing favoring the social or legal recognition of woman. The Savior's tenderness to the repentant Magdalene, already alluded to, conveyed less a desire on His part to establish a question of right, than to teach a lesson of mercy; while the Epistles of Paul explicitly taught that there was nothing in the New Dispensation to alter in the slightest the status of woman as laid down in the Old.³

¹ Psychopathia Sexualis, p. 2

² John's Gospel, viii, 6.

³ 1 Timothy, ii, 12. Ephesians, v, 33. Colossians, iii, 18. 1 Peter, iii, 1.

**Woman not
Created in God's
Image**

The Canonical Law of the primitive church expressly declares—"only man was created in the image of God, not woman; therefore woman should serve man, and be his maid;" while the Provincial Council of Mâcon, in the sixth century, debated seriously the question *whether woman has a soul*. Furthermore, polygyny, which is one of the most clearly recognized institutions of the Old Testament, is nowhere definitely interdicted in the New, to any, at least, except bishops of the church; while in the writings of the early Fathers many passages may be pointed out, illustrating the prejudice existing in their minds against woman, through the original guilt of Eve.¹

As a consequence of these ideas in the peoples who had embraced Christianity, among the Germans, according to Folke, (*Die Ritterliche Gesellschaft*, p. 49), the *weregeld*, or purchase price of a wife, was materially decreased; the Merovingian kings of France lived in open polygyny, to which the Church made little opposition, (Weinhold, "Die Deutschen Frauen in Mittelalter," II, 15); and divorces were far easier of procurement than in the later, and present, administrations of the Church of Rome. As to the relative values of the sexes among the Jews, the reader is referred to the twenty-sixth chapter of Leviticus.

**Sexual Abuses
Fostered by the
Early Church**

But with the growth and dissemination of Christianity, strange as it may seem, came an insidious, but not the less real, tendency to sexual perversion. While among the Greeks and early Romans, as well as the Babylonians and Ninevites, very shocking obscenities were indulged in, notably during the festivals in honor of Bacchus and Priapus, in which, we are told, naked girls danced in half drunken frenzy in the Dionysian and Floral processions, around an immense artificial penis, carried on the end of a pole, departures from the natural method of sexual gratification were extremely rare.

¹ "Woman, thou shouldst go forever in sorrow and rags, thy eyes filled with tears! Thou hast brought man to the ground."—Tertullian.

"Woman is a door for the devil, a way to evil, the sting of the scorpion."—St. Hieronymus.

"It were well," remarked Jason to Medea, "that the female race should not exist. Then there would not have been any evil among men." (Eurip., "Medea," 574.)

Milton voices the same sentiment (*Par. Lost*, x, 860), and Moncure D. Conway, M.A., emphasizes it ("Demonology," II, 412, *et seq.*) by his legend of Noah's wife having smuggled the devil into the ark, in addition to Eve's original sin. Guy Patin also, notwithstanding that he was a polite Frenchman, has his ungallant fling at woman in the following words: "Ce serpent, dans la Genèse, étoit quelque Jeune Dameret qui donna la vérole à Eve, et voilé le péché original de nos Maines."

Lechery was the rule, lasciviousness a fine art, and intercourse between the sexes as open and common as, nay far commoner than, between brutes in a free state of nature; but it was only when Christianity began to place its restrictions upon sexual indulgence, solemnizing and making sacred the institution of marriage, that the unnatural secret vices of later times began to flourish, and self abuse and homosexuality—offering the readiest outlet to sexual passion—took the place, largely, of the legitimate congress. Thus, it was only when philosophy had refined the intellectual life of Greece, that Diogenes the Cynic, whom Zella calls the most typical figure of ancient Greece, as Plutarch tells us, was praised by Chrysippus for publicly masturbating in the market place.

Refinement of Intellect not Refinement of Morals	The indifference and lack of opprobrium with which both Greeks and Romans, as well as some of the earlier nations, treated this form of autogenous vice, prove, very clearly, that refinement of intellect is one thing and refinement of morals quite another; that however high a nation may rise in the scale of intellectual
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and social culture, there can be neither solidity nor decorum in any society not founded on ethical principles, the purest present exponent of which is, undoubtedly, the Christian religion.

If the genius of primitive Christianity strongly proscribed all sexual relationships not conforming to certain specified laws, and conditions, and if the bann of the Church failed to fall equally heavily upon the secret sins which, as I have intimated, lay at the weakest line of human defence, it was not the fault of the Church, *per se*, so much as that, in damming back the turbulent waters of sexual passion, it failed at the outset to adequately appreciate the essential and inherent viciousness of what it had to contend with—human nature. Hence it was quite natural that, as in the case of the Father Mathew temperance crusade in Ireland, when intoxication by ether took the place of intoxication by alcohol; and as in the same movement in America, the drug habit grew in exact proportion to the diminution of the drink habit, there should result that increase of homosexual and auto-erotic vice among religious devotees, which, however, rapidly began to disappear as soon as Christian ideals became better established and more intelligently apprehended.

No Quarrel with the Church	In order that I may not be accused of being a "priest devourer," or of making assertions, touching their impure practices, which cannot be substantiated, (for I have too sincere a regard for the Church, and too firm a faith in her ultimate mission, as well as divine ordination, to be lightly led into making such), I may quote from Migne's "Essay on Pollu-
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tion,"¹ that under certain circumstances the Catholic theologians have permitted a married woman to masturbate. Gury, the deeply learned Jesuit theologian, declares explicitly that the wife commits no sin "*quæ se ipsam tactibus excitat ad seminationem statim post copulam in quâ vir solus seminavit;*"² but it must, however, in common justice to the Church, be explained that this modified permission to the wife to masturbate, rests on the then prevalent false idea of fecundation, even among physicians. This taught that "seminal ejaculation" by the woman was quite as necessary as by the man, to ensure impregnation; and if the former failed in this, during coitus, as the Catholic Church had, and has, always discountenanced sexual intercourse *without* fecundation, it was plainly the woman's duty to complete the act by artificial means.

According to the same writer,³ the belief that the emission of vaginal mucus, under the influence of sexual excitement in women, corresponds to spermatic emission in the male, has led to the practice of masturbation on hygienic grounds. Garnier, indeed, mentions⁴ that Mesuë, in the eighteenth century, invented a special pessary to take the place of the penis, and, as he states, "effect the due expulsion of the feminine sperm." This, of course, after coitus.

It was not until the beginning of the eighteenth century, when the publication in London of a book of most alarming nature⁵ first called attention to the, asserted, evil consequences of the vice, that masturbation, hitherto treated with such easy indifference by both society and the Church, was openly and vigorously denounced. Tissot, with his "*Traite de L'Onanisme*," followed; and behind him came a host of quasi-scientific writers—Voltaire, Lallemand and others—who more than made up, by their wild and fanciful pictures of the ruin and misery consequent upon the practice, for all the previous apathy of society concerning it.

The well meaning but highly exaggerated statements of these writers, while directing popular attention to an undoubted evil, worked, nevertheless, a great degree of unnecessary social suffering; and put into the hands of unscrupulous quacks a lever, the more pernicious that it possessed the sanction of then recognized medical authority, which has occasioned unspeakable dread, misery and remorse to thousands of ignorant and misled youth, of both sexes. So prolific and profitable a field of

¹ "Dictionnaire de Theologie Morale."

² "Compend. Theolog. Mor.," II, 417.

³ Gury, "Compend. Theolog. Mor.," Vol. II, 417.

⁴ *Loc. cit.*, p. 255.

⁵ *Vid.* "Onania," etc., *loc cit.*

Revulsion Against Contrary Sexual Habits

Evils of Exaggeration

empirical enterprise, comprising, as it does fully four-fifths of the unmarried of both sexes, could not, in the nature of things, be neglected. Scarcely a publication of any character, therefore, notwithstanding that many wise laws have been enacted to restrain that species of wicked charlatanry, can be read without encountering the covert or open advertisements of these "nerve-specialists," "lost-manhood" restorers, and "self-abuse" doctors; in which, for a given sum, either cash or in instalments, the despairing martyr of self-indulgence may be restored to society, practically "as good as new."

It may be proper to state here, what any reputable physician will at once tell these unfortunates, first, to keep away from quacks and advertising "specialists," whose ignorant treatment can hardly fail to work irreparable harm; and secondly, having placed themselves under the care of a reputable physician, to go home and sleep soundly, with the conviction—which the true and conscientious physician will lose no time in implanting in his patient's mind—that in the first place about three-fourths of the physical evils, catalogued as resulting from the vice, are purely imaginary, or common to a dozen other causes, and secondly, as in the case of drinking, there is only one way to cure the habit, and that is to *quit it*. If there be not a sufficient fund of mental and moral stamina to accomplish this, all the medicines and "nerve tonics" ever compounded will be of no avail. The true status of masturbation, however, will be more fully detailed, and dwelt upon, in the section devoted to Artificial Erotism.

Sexuality in the Home

Society and the home are founded on the influence of sex. From it are developed benevolence, softness and magnanimity. The sense of decorum proceeds from the animal instinct of cleanliness, and this in turn from the sexual instinct for display. "That delicate and ardent love," as Winwood Reade beautifully says,¹ "which can become a religion of the heart, which can sanctify and soften a man's whole life; the affection which is so noble, and so pure, and so free from all sensual stain, is yet derived from that desire which impels the male animal to seek a mate; and the sexual timidity which makes the female flee from the male is finally transformed into the maiden modesty which not only preserves from vice, but which conceals, beneath a chaste and honorable reticence, the fiery love that burns within; which compels the true woman to pine in sorrow, and perhaps languish into death, rather than betray a passion that is not returned."

That chivalry which Cervantes "laughed out of Europe," which was a direct and splendid development of the religio-sexual life, and which for two hundred years, in the Crusades, championed the monogamy of the

¹ "The Martyrdom of Man," p. 395.

West against the polygyny of the East, was not the idle thing the great Castilian painted it. It was an illustrious phase in the evolution of society, to whose knightly customs and courtly manners we trace the pedigree of the modern lady and gentleman.

The latter was at first a page. He learned to handle his charger with grace and skill, to use crossbow and sword, to wind the notes of ventry on his horn, to tread the stately measures of the minuet, to tilt against a rival, or the quintaine, with lance in rest, and to shout *Ma Dame et Mon Dieu!* as he entered the combat, with his lady's glove on his lance; even as the Moslem knight mingled the name of his mistress with his *Allah Akbar!* her embroidered scarf speaking to him, in the smoke of battle, of his love-dream by the moonlit Xenil, or the Zambra.

It was his duty to wait upon the ladies, who took care to tutor his youthful mind in other matters than the chase and battle. He was taught elegance; trained in all the mysteries of courtship, love and marriage; made to select a mistress from among the demoiselles, and to adore and serve her with a patience and fidelity which, if history err not, seldom failed of its legitimate reward at last.

But vice ceases to be vice when it is only reached through a long discipline in virtue. Afterward, he became an esquire; attended his patron on all his military adventures, and at the age of twenty-one—like the German who at the same age was solemnly invested with spear and shield—he received the much coveted accolade of knighthood. Thus arose the sentiment of honor—the institution of chivalry—which made women chaste and men brave; teaching each to aspire only to possess those qualities which the other loved and approved.

Women admire above all things courage, truth, constancy, in men. Therefore men became courageous, true, constant. Men admire above all things modesty, virtue, refinement, in women. Therefore women became virtuous, modest, refined. It all grew out of sex. Religion had much to do with purifying men's morals; but it was the Queen of Beauty and of Love, the splintering of lances and the shout of the herald—"Stand forth, gallant knights! Fair eyes look upon your deeds!" that made them spring to the "*Laissez aller*," with flashing eyes and throbbing hearts. It was this sentiment of chivalry which demanded, and ultimately established, not only a higher standard of social propriety, but of sexual purity. That which had once been a harmless amusement became a vice; and unchastity, once regarded as the private wrong of a husband, was stigmatized as a sin against society.¹

¹ Plato held that the love of Venus made Mars brave; that Ariadne's love made Theseus adventurous; that the beauty of Medea made Jason victorious; and history

There will always be remarked an exact relation between the sexual life and the moral health or decadence of a people.

As a Cause of National Decay Effeminacy and sensuality are sure concomitants of that social luxury which always precedes national decay. The *petits crêves*, or spindle-legged dandies of Paris, who cohabited with and called each other *mon cœur*, and *ma chère Belle*, as well as the pale girls of the Faubourgs, with wax penises and dildos in their pockets, were weeds that grew quite naturally in the shadow of the king's guillotine. Greece, Rome, Babylon, and France under Henry III and Louis XIV, present striking instances of the luxury and licentiousness which always mark the beginning of national decay;¹ and it is not difficult to trace the latter, in each case, to those psychopathological, or neuro-pathological, conditions which, perverting sexuality, robbed the people of the physical and moral qualities necessary to its resistance.

The sexual, more than any other physical element, corresponds to the Brunonian theory of life. It lies at the bottom of society's æsthetic feelings. A hidden world of ideals reveals itself in every gradation of sexual development. There may be seductions, rape, fierce tragedies of human passion, but the love of youth for youth is ever romantic, vivifying, idealistic, uplifting. So-called platonic love is an impossibility. Such a passion, or rather profession, becomes a simple friendship as soon as the sexual element is eliminated. But, on the other hand, an over-sensual, or purely sensual, love can neither be true nor lasting. Only that affection which rests on a twofold foundation of sexual desire and respect, on recognition of the social, moral, intellectual and psychical, as well as physical, charms of its object, can ever rise to the purity and strength of an emotion capable, not only of enjoying pleasure, but, of accepting suffering for the sake of its beloved object.

The Greeks represented love under two characters—one a love for the good and beautiful, in the abstract; the other a sexual passion pure and simple. Eros meant passion, lust, desire—the purely physical craving of sex for sex; and Agapæ signified non-sexual love, friendship, affection, and

tells us that Sir Walter Manny, in Edward III's time, "while stuck full of ladies' favors, fought like a very devil." Castilio thinks that Ferdinand of Spain would never have conquered Grenada had not Isabella and her Court been present at the siege; and not Cæsar nor Alexander could accomplish greater triumphs than Sir Lancelot or Sir Tristram; nor Hector nor Achilles put on a more martial front than the brave Sir Blandimor and Paridel, the fairy knights, fighting for the love of Florimel.

¹ Comp. Grote, Friedlander, Suetonius, Moreau, Guizot, Lecky.

simple kindliness of feeling; but there can be no doubt that the most perfect type of the passion is that in which both sentiments are present.

Love has been the theme of the ages. From the village laureate to the blind bard, who "hymned in canticles of deathless fire" the first passion of our foreparents in the garden of Eden. From Sappho to Shelley, and from Solomon to Suckling; from Pindar to Petrarch, and Sophocles to Shakspeare; line upon line and precept upon precept have been piled, till, as one quaintly observes, "the whole world hath scarce room for them." Novelists have depicted it, and dramatists portrayed it, and maidens dreamed about it, and actors declaimed it, and ministers preached on it, and cynics ridiculed it, and philosophers analyzed it, and cuckolds cursed it, and women and men have died for it; and yet it stands as the inspiration and strongest moving impulse of humanity to-day, the most talked about and the least understood.

Guianerius attributed love to "the hot temper of the testicles," pure and simple.¹ Ferandus, to "such as are very sper-
An Attempt to matic, and full of seed;"² Savonarola attributed the
Define Love fiercest love to monks, friars and religious persons, chiefly, who live solitary, fare daintily and do nothing;

and Chaucer accounts for erotic love, mainly, through the "stimulating influence of liquor," making his Wife of Bath exclaim—"a liquorish tongue must have a liquorish tail." Giraldus sought to prove that love is born in the eyes;³ Plato calls it a passion for the beauty of nature—*natura gaudentis opus*; and Diogenes, "a tyranny which tyrannizes over the tyrant." But, leaving the poets and philosophers, whose interpretations and definitions of the divine passion would fill ten volumes like the present, I think Science has approached the subject in the only correct and philosophic way, regarding what we call love as the resultant of two very different sets of emotions, viz., sexual desire and moral sympathy; the latter based on certain qualities of mind, or soul, which command respect and esteem, thus imparting an element of both strength and permanency to the otherwise transient ebullition of sexual passion. Thus Mr. Ellis, ignoring, very properly, every element of vague and intangible romance, discusses

¹ "Qui calidum testiculorum crasin habent," etc.

² "Erotique Mel.," Paris, 1624.

³ "Amoris primum gradum visus habet, ut aspiciat rem amatam."

It is very doubtful, indeed, whether the most acute, learned, scientifically metaphysical attempt to define love, according to the laws of modern logic, will be found, after all, very much superior, or more satisfying, than the dictum of early Medicine which made it an "affection of the forepart of the head, from want of moisture:" *ob calefactionem spirituum pars anterior capitis laborat ob consumptionem humiditatis.*

love under the only form in which it can appeal to the scientist—sexual instinct, or impulse; and Krafft-Ebing, under that of sexual psychology; both writers giving it further attention only as it relates to, or touches, some other physical or psychical attribute through which it may be manifested, such as pain, courage or modesty; and it is thus that I purpose to consider it here.

**Modesty as a
Phenomenon of
Sex**

The latter emotion, modesty, seems to be so generally diffused amongst all races, so common to both sexes, and so early a manifestation in the sexual life that we are fairly justified in regarding it as congenital. Centering, as a rule, around the sexual processes, it forms one of the component elements of woman on the psychical side, and as such will be treated when I come to take up the nature and analysis of the sexual instinct.

That it forms "the beginning of morality in the sexual life," however, as stated by Krafft-Ebing, I take the liberty of doubting. It is within the experience at least of many who have associated largely with prostitutes, that modesty is no infrequent trait among them; while the girl who blushes the most readily, and hangs her head in shame at the slightest indiscreet word, offers, it is fairly well known, usually the least resistance when you get her behind the door.

**Modesty in the
Philippines**

While acting as surgeon with the 11th U. S. Cavalry in the Philippines, I have been, on the other hand, amazed to find such an utter lack of modesty among women whom, to my equally great amazement, I found to be perfectly virtuous. It is no uncommon thing to see the young Filipino dandy, while talking to his lady-love, turn his back to her and urinate; and, on the railroad from Manila to Dagupan, during the detention of trains at stations, both male and female passengers may be frequently seen squatting or standing side by side, relieving themselves in a similar, or even more offensive, way.

And yet the females who do these things are, to my certain knowledge, among the most virtuous women on earth. So virtuous that I saw a girl, quite pretty and attractive, who, occupying the same social rank in the United States, and with a different complexion, would be extremely apt to yield to such a glowing temptation, offered fifty dollars in gold by a handsome young officer for her dusky favor, and yet carry away her virtue unscathed.

"It has been my experience," remarks H. Crawford Angus, writing of Central Africa, "that the more naked the people and the more, to us, shameless and obscene their manners and customs, the more moral and strict

they are in the matter of sexual intercourse." He then gives a description of the *Chensamwali*, or initiation ceremony practised in introducing a young girl of Azimba Land to the *modus operandi* of the sexual act, and all the secrets of marriage, with certain songs and dances expressive of the pleasures and sensations attending it; stating in conclusion that "the whole thing is looked upon as a matter of course, and not one to be ashamed of, or to hide; and being thus openly treated of, and no secrecy made about it, you find that in this tribe the women are very virtuous."¹

The present writer's cousin, Dr. Thomas H. Parke, who accompanied Stanley as medical officer of the Emin Pasha Relief Expedition, says that "the women of Upoto wear no clothes whatever, and came up to us in the most unreserved manner. An interesting gradation in the arrangement of female costume has been observed by us: as we ascended the Congo, the higher up the river we found ourselves, the higher the dress reached, till it has now, at last, culminated in absolute nudity."²

The question of modesty in the sexual life is wholly
Varying Standards of Modesty one of conventionality, different nations adopting different standards. The fashionable lady of Pekin, who blushes to expose her feet, even to the physician, and the Thessalian girls who, as described by Perseus, habitually danced naked at the national banquets, and the maidens of Chios, spoken of by Athenæus as wrestling naked with the youths in the gymnasium,³ and which, with a sexual enthusiasm quite pardonable, he calls "a beautiful sight," had each her own idea of modesty; as has also our own Newport belle, whose seashore displays of loveliness are startlingly at variance with the correctness of her city costume, in which only a passing gleam of variegated hosiery, perhaps, is permitted to lighten the monotony of our street-life.

The Roman damsel, shut up naked in her bath with an equally nude Greek slave, can readily be pardoned for those frequent losses of virginity which history has taken care to record, and which so excited the pious scandal of Clement of Alexandria that he made it the subject of a very forcible and spicy section of his "Pædagogus."

"Women will scarce strip naked before their husbands," he writes, "affecting a plausible pretense of modesty, but any others who wish may see them at home, shut up in their own baths, for they are not ashamed to strip before spectators, as if exposing their persons for sale. The baths are opened promiscuously to men and women; and there they strip for licentious indulgence, as if their modesty had been washed away in the

¹ "Zeitschrift für Ethnologie," H. 6, 479, 1898.

² *Loc. cit.*, p. 61.

³ *Loc. cit.*, XIII, 20.

bath. Those who have not become utterly destitute of modesty shut out strangers; but bathe with their own servants, strip naked before their slaves, and are rubbed by them, giving to the crouching menial liberty to lust, by permitting fearless handling; for those who are introduced before their naked mistresses, while in the bath, study to strip themselves in order to show audacity in lust; casting off all fear in consequence of the wicked custom."¹

The early fathers foresaw the danger to society in this voluptuous intermingling of the sexes, and strove to remedy it by ecclesiastical laws of separation, the spirit of which was caught up by the primitive Puritans, and continued almost to the present day. But the instinct of sexual association, being a law of nature, cannot be abrogated. Desire, affection, family love, combination, gregariousness, clanship—even religion itself—are but parts of those complex emotions and sentiments which, as Mr. Darwin points out, arise from the fact that one animal is dependent on another for the completion of its wants.

The desire for offspring, or the good of society, does not, primarily, lie behind man's desire for sexual intercourse. The latter is a simple want of his nature, the same as defecation or micturition. But the Creator planted these animal desires, this "hot temper of the testicles," in man's nature in order to guard against any possible evasion of the great plan of propagation which He had devised, and to assist in working out those ultimate social and moral developments with which the sexual life is so intimately related, and concerning which society itself is still so largely ignorant.

Reproduction was once a part of growth, and is still. Therefore animals desire to perpetuate their species from an innate tendency, inherited from their hermaphrodite and animalcule days.² Religion came in with its laws of sexual separation, and the instinct became impossible of fulfilment, except by a system of co-operation on the part of the sexes. In order that propagation may be ensured, two persons enter into a partnership. That the result of this partnership-act—the offspring—may be reared, the partnership must be continued for some time. All human beings, if they are the product of conjugal love, are the objects of prolonged parental care; therefore it is only natural that they should love in return. Those who do not are anomalies, perversions, and are blotted out, in the development of Darwin's law. Then, that parents and children

¹ *Loc. cit.*, III, 5.

² "Martyrdom of Man," p. 445, *et seq.*

should consort together is so natural as to dispense with explanation; so that, by a simple process of not difficult inductive reasoning, we have the growth of the family, the germ and nucleus of society, as society itself is of the state.

In the primitive period, males contended during the courting season for the most desirable females, just as animals do today. Polygyny prevailed, and the strongest and most virile of the race naturally became the fathers of all the children. This was the survival of the fittest; a law which prevailed until, by the gradual growth of intelligence, society began to see that, instead of destroying all its sickly and feeble members, and making soup of the superannuated and aged, the latter might be made use of to do the *thinking* and *inventing* for those whose physical superiority was exercised in the pursuits of war, husbandry and the chase. This was the beginning of the reign of intellect, which Mr. Darwin, I think, has not sufficiently dealt with, as limiting the law of evolution.

Promiscuous intercourse on the part of the females was observed to produce sterility, so that was forbidden. The prime object was to increase and strengthen the clan, or nation, pursuing by mere instinct the divine injunction to the Jews to "multiply and replenish the earth." All the phenomena attending the process of reproduction were carefully watched, and made the basis of tribal regulations. Cohabitation during the period of lactation, which lasted in most cases three years, was found to impair the mother's health and milk, and so, for that period, the woman was set apart from sexual intercourse as a hygienic measure.

Premature marriages, or sexual unions among children, were also forbidden; or, where it was found impracticable to prevent such clandestine escapades as the promiscuous intermingling of the sexes naturally occasioned, the interesting practice of infibulation was resorted to. This consisted in drawing the foreskin of the male forward, over the head of the penis, and passing a ring, or wire, through it, thus effectually preventing the act of copulation. The too amorously inclined young lady was treated in a somewhat similar manner, the lips of her mischief-maker being pierced from side to side, and firmly secured with a clasp, or lock.

The latter practice, from its undoubted efficacy, suggests reviving and making it a portion of our modern sacrament of marriage. It ought to prove a source of wonderful comfort to the jealous young husband to know that the frisky organ, which he possesses a not unnatural desire to retain exclusive control of, is securely locked, and the key in his vest pocket. It must at least prove an immense stimulus to the locksmithing trade, both

for offence and defence, and would impart fresh significance to the old adage about leaving the stable door unlocked.

Indeed, if my memory serves me, I have read some-
A Miraculous where of a very harrowing circumstance, growing out
Impregnation of the practice in mediæval times. A certain German
 count, who went to Palestine in one of the crusades, left
 his beautiful young wife thus locked securely, at what he evidently considered
 her "business end." He was absent three years, and returned to find her, to
 his no small astonishment and indignation, about six months gone in the
 family way, although still *securely locked*. It was certainly a wonderful
 proof of the correctness of the proverb that "love laughs at locks;" and,
 as a miracle, deserves to take its place with that of the young lady who
 became pregnant by bathing in a stream in which some young men were
 also bathing, farther up, the insemination being effected entirely by hydro-
 static law. This, of course, is the young lady's theory, not mine.

At a very early period society made a discovery
Marriage Outside upon which was founded one of the most universal
the Clan or Tribe of our moral laws, and one which, I think I am safe
 in stating, has been the least frequently infringed.
 Tribes made war upon neighboring tribes not only for enlargement of
 territory, and to avenge injuries, but to secure wives. A bachelor was
 compelled to catch a wife, either by force or strategy, not only for his own
 benefit, but because the health of the community and that of posterity
 demanded it. He accordingly prowled around a village or hunting ground
 of the enemy until an eligible candidate for his love (!) came out to fill
 her pitcher, or gather fuel, when he sprang gallantly upon her, knocked
 her down with his club, and dragged her off in triumph.

The process of courtship was simple but radical; presenting, in some
 respects, advantages not possessed by the modern method. A man with
 a hare-lip, bow-legs, or an impediment in his speech, provided he had a
 true aim and a strong arm, had an equal chance with the best of them,
 and at the same time the question of domestic sovereignty was pretty well
 settled at the very outset.

The psychology of such a wooing is readily explained. It had been
 observed that alien wives produced more children and stronger children than
 the native articles, the discovery recently alluded to; and also that puny,
 weak and infrequent offspring were the product of blood relationship be-
 tween husband and wife; therefore they decreed against marriages of
 consanguinity. These ordinances relating to marriage, enacted by the wise
 graybeards of the tribes, and frequently put forth as commandments of

the gods, were at first obeyed by the young through fear, and afterwards through a mentally ingrained tribal tradition.

And right here, in this brief survey of the rise and **Sexual Sins Rare** relations of society, and sexuality, we encounter a **Among Savages** remarkable fact. The more brutal and savage men are the fewer sins do they commit against their consciences; and in exact proportion as they become refined and civilized do they become sinful. With the primitive man, conscience is an instinct. The savage seldom does what he feels to be wrong; the civilized man does so constantly. The former does not feel it to be wrong to commit incest, or rape, or murder, outside his own tribe; to kill a sickly child, or to eat a grilled rib of his grandfather; therefore he does it without violation of conscience, and hence without sin. But the civilized man, of cultivated intelligence, knowing the will of the Father but doing it not, passes no day of his life without committing offenses against conscience. He has to reproach himself for the hour he has wasted, for the unkind word, the impure thought, the opportunity neglected, the burning desires and propensities which, being incident to his nature, as contrary to his conscience, cannot be quelled. But let us not argue from this that barbarism is better than civilization; it is not. In the very consciousness of these offenses, if we accept rational guidance, lies the means of remedying them, and the sure highway to ultimate human perfection.

There is no evil of society which does not contain a kernel of good. Even war, which has occasioned so much misery and suffering, and bloodshed and despair, is undoubtedly a divine institution for the betterment of the world; carrying religion and civilization to benighted races, and, as more germane to our subject, influencing society and the home-life in ways little dreamed of by the casual observer.

As a passing instance, and directly in the line of **Primitive Emancipation of Woman** our thought, woman, who, as I have said, was at first a chattel, a slave, common to all or exclusively for one, a bondservant, a drudge, the hewer of wood and drawer of water for her domineering lord, when war became an institution, and its captives were trained to slavery, was manumitted, the slave taking her place, and entered upon a life of ease. Before that time women were coarse, hard-featured, ill-favored creatures of toil. With their new freedom, and comparative condition of physical luxury, they became soft, gentle, beautiful, rendered fit both to feel and inspire love.

The savage selected his wife for utility, the civilized man selects his for beauty. At first the hair of women was no longer than that of men, possibly not so long. Long-haired women being universally desired, by a

continued selection of these, the long flowing tresses of the sex have finally been produced in their offspring. In the same way, as ethnologists very clearly explain, the elegance, grace, rotundity of the female form, the undulation of curve and bloom of complexion, are not less the creation of man than the symmetry and speed of the racehorse, the coloring of the rose, or the delicious flavor of the cultivated peach. Even the reserved demeanor of the woman, her refined feelings, modesty, unselfishness, and sublime faculty of self-control, are all a part of the grand heritage which man, unwittingly, and often unwillingly, has bequeathed to her.

“At the first a wife was simply a domestic animal like the horse or dog. She could not be used without the consent of the proprietor, but he was usually willing to let her out for hire.”¹ Indeed, among many savage races, it was considered the duty of the host to lend his wife to a guest, the first night of the latter’s visit, as a mark of consideration;² and many embarrassing experiences in this line are related by Stanley, Speke and others, in their accounts of the social customs of Central Africa, where a declination of the loan is looked on as a personal insult to the husband.

With them adultery is simply a question of debt; but their law of debt is terribly severe, as the body and life of the insolvent belong to the creditor. No other sentiment enters into the transaction. The injured husband is purely a creditor, always delighted that the debt has been incurred, and both parties to the suit may frequently be seen smoking a friendly pipe together after the case has been settled and the judgment paid.

With us it is different, as the following incident will prove. A gentleman who surprised a neighbor *flagrante delicto* with his wife, when asked if he had killed the intruder, responded quickly—“no, I didn’t kill him, but I guess he knew by the way I slammed that door when I went out I wasn’t very well pleased!” *Autant d’hommes autant d’avis*, you know.³

¹ Winwood Reade, “Martyrdom of Man.”

² Krafft-Ebing, *loc. cit.*, p. 3. See also Hospitable Prostitution, as indexed in this work.

³ This recalls the two cases recorded by Harrington in his notes on Ariosto. A fellow who found that a certain man had done for him what few men like to have done by a deputy, drew his dagger, and swore that if the offender had not been his best friend he would have killed him; and another, hearing that he had been similarly assisted in his domestic duties, and having assurance made doubly sure by the frightened confession of the culprit when charged with it, swore that the confession was all in the world that had saved him. If he had denied it, he would have killed him at sight. We are told by Plutarch that Calbas bargained this way with Mæcenas for an office; Phayllus, with King Philip; and Amphitrio, with Jupiter; but the majority of men

**Influence of
Christianity on
the Sexual Life**

Marriage, hallowed by the influence of religion, becomes pure, sacred. Even the noblest principles and sublimest ethics of philosophy have failed to control the impulses of sex; but Christ taught, even while forgiving the adulteress, that adultery is a shame, a sin against manhood and womanhood, and against God. Under the influence of that teaching, through a long course of severe but salutary social surveillance, chastity has become the rule of female life, and the very touchstone of man's honor. As the human mind becomes cultured and refined, through the grand morality of the Gospels, there rises within it thoughts, sentiments, impulses, never experienced before. It begins to conceive a contempt for pleasures which it shares in common with the brute; and, insulted by the reflection, strives, and strives nobly and usually successfully, to be pure. The moral force must be strong which subdues an instinct pregnant and vitalized by the accumulated power of innumerable centuries; but religion does it.

**The Law of
Female Purity**

One other triumph yet remains to it. To make society treat both male and female offenders with equal severity. Of course we must recognize the fact that the instinct of purity, the sense of moral duty, the fear of exposure, all conspire to create a law which women ought to, and do, enforce; constituting themselves the rightful guardians of their own honor, and treating as a traitress to her sex the woman who betrays her trust.

But if she fail, if she violate once those laws of honor and virtue on which society is founded, must we have no compassion? no mercy? Shall that social decree, as immutable as the laws of the Medes and Persians—go on sinning, or starve—continue forever? Is it forbidden to receive her, to associate with her, to allude to her existence, to pronounce her very name? Is she to be condemned without inquiry by the drumhead court-martial of public opinion, as the soldier is who has shown cowardice before the foe? Are we to forget that the whole life of womankind is a battlefield; that she is constantly surrounded by foes, who assail the citadel of her honor without, as her own passions do within; and that, even if she succeed in defending that citadel against assaults to which men are immune, on one side at least, she does it with no weapon but virtue, and no reward save her own peace of mind and approval of conscience? It would be well, in my judgment, if men were ruled by as severe a social code.

do not like it, and find poor comfort in the advice of Henry II to his jealous courtier, to think nothing about it—"it amounts to very little if you know it, and nothing at all if you don't." *Date veniam et sustinete tacti*, is Sophocles's counsel.

"The passions are always our foes," but it is terrible when they become our masters. It is *væ victis* with a vengeance—the fierce war cry of the conquering Gauls—when the wild beast of human passion, which men feed, and pet, and make a playmate of, turns upon them at last and rends them! How many splendid intellects are paralyzed, how many homes despoiled, hopes blighted, hearts broken, and promising young lives swept to death, or broken on the rack of disease, by that unchained demon which destroyed Babylon and Nineveh, and has made wildernesses of the fairest Edens of earth!

Some writers on eschatology have put forth the doctrine that the future hell of the wicked will be the perpetuation, to all eternity, of the evil passions which brought about their condemnation. Should such prove the case, I know of no greater punishment than would befall the

A Suppositious Hell voluptuary. Even on earth he dreads to be alone, so foul a monster does he appear in his own eyes. His memories are fierce battlefields of ungratified temptation, of insane frenzy, of accusing conscience, of miserable remorse. As the beautiful mind of Mendelssohn caught a divine idea of harmony from the whispers of nature—the lullaby of the brook, the rustling of the leaf, the voice of the bird and the sigh of the wind—so, to the soul steeped in sensuality, every sight, every sound, calls up an impure association. He may struggle, pray, resist; but the links of habit, tempered in the forge of passion, are stronger than steel; and his miserable life is spent between fierce desire, unsatisfying indulgence and unspeakable remorse.

To stimulate his jaded senses, he enters those paths where stands the angel with his flaming sword, and following these across the borderland of crime, eats the forbidden fruit, and is cast out forever from the fair Eden of his hopes.

That men should be subjected, therefore, to the same laws and restrictions which govern women is wise, for their own good as well as the good of society; and although seemingly now far distant, I cannot but hope that such a day will come, and that the future historian of morals will record, with infinite surprise, that at the beginning of the twentieth century society tolerated conduct in men which, in women, would have been visited with social ostracism.

It cannot well be denied, notwithstanding what **Man More Sensual than Woman** has been said to the contrary, that in man the sexual impulse is much stronger than in woman.¹ He loves sensually, as a rule; and his choice is influenced by physical beauty, voluptuousness of person, and those other traits of the

¹ Psychopathia Sexualis, p. 13.

feminine character which go to make up the purely sensual ideal. To these of course will be added such mental and moral accomplishments as his varying degrees of education and refinement may suggest, but the love of the majority of men is largely sensual. With woman it is the reverse. Her sexual desire is, normally, small; her sentimentality large.¹ She yields herself to the sexual embrace, perhaps most frequently, either as a matter of wifely duty or as a favor to the lover.² But while sexual desire, which in the man is the ultimate culmination of all affection, is relatively small, she is a creature of love, in its higher moral and psychological sense. It is, as Byron says, "her whole existence." She freights her golden argosy of romance with every treasure of her heart; and if shipwreck come, her loss is total. In her choice of a life companion, mental and moral, rather than physical qualities prevail; and when she has passed through the pains of maternity, she always thinks of the man as the *father of her child*, rather than as husband, the sensual losing itself in the maternal instinct.

Thus, woman's love being spiritual, rather than sensual, any wound to it is necessarily deeper and more painful. To her, love is life; to man, the joy of life.³

It is a psychological, as well as a society, question—can a woman love truly twice in her life? I am inclined to think the normal woman cannot. Either the disappointment or fulfilment of her romantic ideal in marriage will equally preclude a second venture; and besides, woman is monogamous by instinct, while man is essentially polygynous. She may marry twice for somebody else's sake—for self-sacrifice is also her instinct—or for utilitarian ends; but, as Mantegazza intimates, it will usually be found that support, and protection for herself and her children, will oftener underlie the act than the recrudescence of love, or the gratification of sexual passion.

Man is only stronger than woman as he shows himself stronger than his sexual passion. As soon as he submits to woman's seductions she

¹ "Husbands have told me of brides who sobbed and trembled with fright on the wedding night, the hysteria being sometimes alarming. E., aged 25, refused her husband for *six weeks* after marriage, exhibiting the greatest fear of his approach." H. Ellis, *loc. cit.*, 1, 25.

² Helen, Brunhalt, Fredegonde, Messalina, Joanna of Naples, and other historical prostitutes whose lust was pathological, a species of insanity—*est orcas ille, vis est immedicabilis, est rabies insana*—as Plutarch describes it, may only be mentioned to prove the rule of female chastity. It was not women's lust but men's that brought ruin upon Sodom and Gomorra; upon Rome and Sybaris; and that prompted Paul to arraign the Romans on the filthy charge of "leaving the natural use of women," committing "folly with beasts" and "burning with lust one toward another, man with man," working all sorts of abomination. (Rom. 1, 27.)

³ Kraft-Ebing, *loc. cit.* p. 14, *et seq.*

becomes stronger than he; and the handicap which man carries in such a contest lies, necessarily, in the greater strength of his sexual passion. Thus, it is not hard for a woman of charm to enervate and despoil the character of a man whose lust is stronger than his intellect. She need simply yield to him, give him his way, and his ruin is certain and easy. The more neuropathic, weak and sensual he grows, the more dependent he becomes upon her, the more servile in his devotion, the more amenable to her rule and direction. Hence arises the danger to the state, and society, that both may be ruled by prostitutes and courtesans, as in the days of Dubarry, Herodias and Messalina, through sensually effeminate men who become their tools and playthings. Indeed we have not to go so far afield as Greece, Rome, or even France, for instances of such gynæocracy. To those acquainted with the present status of Washington society, "federal matronage" will readily suggest itself as a far more appropriate phrase than "federal patronage;" and we do not have to read far in the biographies of statesmen, both in ancient and modern times, to find that, through their neuropathic condition, they were frequently the instruments of women who used their power in ways far from conducive to the public welfare.

But we must not forget that good women as frequently exercise their influence in those respects as bad. Marianne thus influenced Herod; and Serena, Diocletian; and Theodora, Theophilus; and Thyra, Gurumunde; in all four cases, unlike that of Xantippe and Socrates, the husband being the weak, bad, or vacillating character.

"In all times and among all races," says Krafft-Ebing, "women show a desire to adorn themselves and be charming."¹ This is quite true, although denied by Westermarck;² but it is equally true that man is little, if any, less addicted to habits of personal decoration. Among animals, nature has usually endowed the male with the greater beauty; and I cannot, in fact, at present recall a single type, with the possible, although largely disputed, exception of man, in which the reverse holds true. Culture and fashion, with the finer and more gaudy materials of dress, have given women an advantage in enhancing their physical beauty; but unadorned, it is quite possible, as is claimed by respectable authority, that the male *genus homo* will be found to conform more nearly to the artistic standard of beauty than the female.

It must never be lost sight of that feminine dress exhibits a tendency to exaggerate certain sexual peculiarities—hair, bust, waist, hips—the beauty of which is entirely of sexual origin, and which is lost to a great

¹ *Loc. cit.*, p. 16.

² *Loc. cit.*, pp. 182-184.

extent when the female is exhibited nude.¹ From this circumstance most probably arises that peculiar neuropathic admiration, or passion, among men for certain articles of woman's dress—gloves, shoes, hair, etc.—which, under the head of Fetichism, will be alluded to more fully later.

We are accustomed to little feminine varieties in dress; and, so long as they do not reach that all-absorbing condition to which the French apply the strangely masculine term, coquetry,² and in which all the serious purposes of life are sunk in idle vanity and display, rather like and encourage it.³

Many psychologists regard clothing as the cause
Origin and or beginning of modesty. Sergi, indeed, so taught
Development of until 1894, when fuller reflection led him to attribute
Human Modesty it rather to the excreting functions of the body.⁴

Ellis also disputes it on the well ascertained ground
 "that many races which go absolutely naked possess a highly developed sense of modesty."⁵ Such writers, it seems to me, however, lose sight wholly of the much more conclusive circumstance that, if we accept the Bible doctrine of special creation, the awakening of modesty in Eve, through her sin, prompted the wearing of the fig-leaf; while, if we prefer to pin our faith to the natural processes of evolution, as applied to man, we find, nevertheless, that "psychological modesty," as one writer terms it, is far more primitive in the human race than "anatomical modesty."

I cannot wholly dismiss a subject which bears such an important relation both to society and morals as female modesty; but as the matter has been so ably and thoroughly discussed elsewhere—notably in the works of Professors James, Westermarck, Grosse and Ribat, as well as of Darwin and Spencer—I purpose devoting to it only such space as a condensed record of the results of these writers' investigations, together with my own passing reflections, demand.

The subject is complicated by the difficulty of separating it clearly and definitely from those phenomena which, although pure instincts, of varying significance and origin, are nevertheless so closely related to true modesty

¹ Comp. Westermarck, *op. cit.*, p. 205, and Goethe's Adventure in Geneva, in "Briefe aus der Schweiz."

² Coqueter—to swagger or strut like a cock.

³ Sometimes these little exhibitions of vanity on the part of the sex are rendered exceedingly ludicrous by some peculiarity of surroundings or dress. Not long ago I had the pleasure of sitting directly behind a young lady, in a street car, whose consequential deportment was somewhat at variance with the tag attached to her bonnet—the latter evidently quite new—reading "\$1.98, reduced from \$6.00."

⁴ "Dolore e Piacere," pp. 209, *et seq.*

⁵ H. Ellis, *loc. cit.*, 1, 6.

as to touch and overlap it. I allude to such purely animal instincts as fear, bashfulness, shyness, etc.¹

In the consideration of the question as it relates to primitive races, I desire at the outset to acknowledge my indebtedness to Mr. Havelock Ellis, whose tabulation of authorities is by far the completest that has come under my notice; and which, apart from its specific purpose, constitutes no mean contribution to anthropological science; and if I present his facts in more condensed form, it is not with a view to minimize their importance, but merely to bring my work within the limits originally laid down for it.

It is exceedingly interesting to trace the effect civilization has had in modifying savage customs as to personal adornment. The natives of the Solomon Islands, so degraded a race that they are ignorant, as Dr. Somerville says, of the rude arts even of weaving and pottery, have, nevertheless, the same ideas of what is decent, with regard to certain acts and exposures of body, that we ourselves have; he even finding, from their excessive modesty, considerable difficulty in ascertaining whether they practised the rite of circumcision; and the natives of Nias, in the Indian Ocean, although paying no attention to their own modesty, or that of others, are much scandalized by any attempt to go beyond the limits ordained by custom.

The Andamanese, as Man remarks, compare favorably with many civilized peoples in the matter of modesty; and their women are so scrupulous that they will not renew their fig-leaf aprons in the presence of one another, retiring to some secluded spot for the purpose; yet they wear no clothing in the ordinary sense of the term. In Australia "the feeling of decency is decidedly less prevalent among males than females, the clothed females always retiring out of sight to bathe. (Curr, "Australian Races.") The pubic tassel, a diminutive structure about the size of a silver dollar, made of a few short strands of hair, or fur, flattened out fan-shape, is curiously attached to the upper hair of the privates, constituting a garment of greater brevity than beauty, and far more adapted to invite than repel, curiosity.²

In Northern Queensland, the penis-hiders, or phallocrypts, as they are euphemistically termed, only put on by the males at stated functions and

¹ Comp. Dugas's "Essay on Timidity," and Dr. H. Campbell's article on "Morbid Shyness," *British Medical Journal*, Sept. 26, 1896. Frascatorius was one of the first writers to determine ("*ob defectum proprium, et timorem*") that blushing arises from fear, consciousness of our defects; and Macrobius, observing that blind men never blush, draws attention to the immunity which darkness gives from the peculiar manifestations of modesty. Compare, also, in this connection the undoubtedly erroneous opinion of even Aristotle, *omnis pudor ex vitio commisso*, that all our shame arises from the consciousness of some offence.

² Spencer and Gillen, "Native Tribes of Central Australia," p. 592.

public festivals, are formed usually of pearl-shell, or opossum skin, and are worn for the purpose, presumably, of lending tone and dignity to the proceedings. Among the tribes of Torres Straits, as Haddon observes, while the men go naked, the women decorate their sexual parts with tufts of grass, or pandanus leaves, which, passing between the thighs, are fastened to another piece behind, recalling Mark Twain's remark concerning a celebrated beauty at a fashionable ball, that "she was beautifully attired with a pink ribbon round her waist."

In the New Hebrides "the closest secrecy is adopted in regard to the penis; not from any sense of decency, but to avoid "Narak," the sight even of that of another man being considered most dangerous. The natives accordingly wrap the penis with yards of calico, winding and folding it until a preposterous bundle, sometimes two feet long and a couple of inches in diameter, is formed, which is then supported by a belt to the waist, the testicles being left naked. (Somerville, *Journal Anthropological Institute*, p. 368, 1894.)

It is regretted that Dr. Somerville has neglected to tell us what "Narak" is. Such a sight as that described is certainly enough to produce "Narak," or even a worse disease, in any man, not to speak of a woman.

In the Pelew Islands, according to tradition, when the god, Irakaderugel, and his wife, were creating man and woman—he forming man and she woman—the inquisitive god, reversing the proverbial order of things, asked to have a look at his consort's handiwork. She was jealous, I suppose; remarked, possibly, that he was "too fresh," or words to that effect, and persistently concealed that part of the female organism in which he seemed so particularly interested. Therefore women ever since wear an apron of pandanus leaves, while men go naked.¹

In Rotuma, in Polynesia, where women are permitted a great degree of freedom, and where as a rule married persons are faithful to each other, "the language is not chaste, according to our ideas, and there is a great deal of liberty in speaking of sexual vices. In this connection a man and his wife will speak freely before their friends, and indulge in chaff. I am informed, however, by Europeans conversant with the subject, that there are grades of language, and that certain coarse phrases are never used to any decent woman; so that probably, in their way, they have much modesty, only we cannot appreciate it."²

Roth made the very interesting discovery that, among the natives of Queensland, there is both a decent and indecent vocabulary; one word for the female genitals being proper in the best aboriginal society, while another,

¹ Kubary, quoted by Bastian, *loc. cit.*, p. 112.

² Gardiner, *loc. cit.*, p. 481.

meaning the same part, is considered very offensive. At Tahiti, which was a center of Polynesian social culture, nakedness was almost a religious cult. There was a funeral dance which was performed naked; and the wedding ceremony was also celebrated in the same interesting condition on the part of both bride and groom, the dance taking place before the public.¹

In Samoa the only requisite garment for either man or woman was an apron of leaves, but they possessed so "delicate a sense of propriety" that even when bathing they had a girdle of leaves or some other covering around the waist.² The Indians of Central Brazil have no "private parts;" they are grievously public. In men, the little girdle, or string, surrounding the lower part of the abdomen really hides nothing; but it is always worn after puberty by the males, the penis being drawn up and held by it, to lengthen that organ, the latter being the most important purpose. The women use a little strip of bast, that passes down over the groin and between the thighs.

Among some tribes—the Karibs, Tupis, Nu-Arwaks, etc.—a little triangular, coquettishly made piece of bark bast comes just below the hairy *mons veneris*, but conceals nothing except the entrance of the vulva. It is known as the *uluri*. Neither this nor the red thread of the Trumai, however, nor the variegated flag of the Bororó, can be called clothing, being designed, it would seem, rather to attract attention than repel it. Von den Steinen found, however, that the males manifested shame and embarrassment at the exposure of the penis.

Among some of the tribes of the Amazon the women are clothed while the men go naked; but the natives of Uaupás reverse the custom, the men wearing the loin-clout while the women go entirely nude. The feeling of modesty is strongly developed among the Fuegians, although they are accustomed to live quite naked. They manifest it in their bearing, and the ease of manner with which they show themselves in a state of nudity, compared with the awkwardness and confusion both men and women exhibit if you look too closely at their privates. Among themselves this is never done except by husband and wife. The women wear a minute, triangular garment of skin, suspended over their privates, which is never removed day or night, and is lifted out of the way during micturition or the conjugal relation.

"With the Crow Indians of Montana," writes Dr. Holder, "a sense of modesty forbids the attendance upon the female in labor of any male,

¹ Tautain, *L'Anthropol*, p. 546, 1896,

² Turner, "Samoa a Hundred Years Ago," p. 121.

physician or layman." He mentions the case of a very fastidious young woman who, in a difficult confinement, repeatedly refused to allow him to examine her. At last, however, she consented, but not until after she had carefully prepared herself, by covering her thighs and the lips of the vulva with pieces of quilt; and this excess of modesty, you may be sure, was not the less amusing from the fact that she was a common prostitute, as, indeed, are all the women of this excruciatingly modest nation.

"In every North American tribe, from the most southern to the most northern," writes Otis T. Mason, the shirt of the woman is longer than that of the men. In Esquimo-land, the *parka* of deerskin reaches to the knees; while the buckskin dress of the women of Central North America reaches quite to the ankles. This difference in lengths suggests very clearly that the instinct of modesty, and not another cause, underlay the original idea of dress among those peoples; while of the Naga women of Assam, it is said by Dalton, "there was not much clothing to see, but I doubt if we all could excel them in true decency and modesty."¹ They cover only their breasts, declaring it absurd to hide in later life those parts of the body which everyone has been able to see from their births; but it is different with the breasts which, as they grow larger, require to be covered. They therefore cover them religiously in the presence of strangers, caring very little what other dusky charms may be revealed.²

Mrs. French-Sheldon says that the Masai and other East African tribes, "with regard to menstruation, observe the greatest delicacy, and are more than modest;" but the same gifted lady, through some oversight, perhaps, forgets to record the far more obtrusive fact that the males have enormous penises, which they consider it the greatest merit to display, and disreputable in the extreme to conceal.³

The African Dinka, according to Schweinfurth,⁴ are an exceedingly "clean and delicate race" (1), "justifying the good opinion by smearing themselves with burnt cow's dung, and washing themselves daily with cow's urine."⁵ The neighboring tribes of the "red soil," it is said, are called "women" by the Dinka, because among these tribes the men wear aprons, while the women refuse to wear any clothes whatever.⁶ Lombroso and Carrara, examining some Dinka negroes brought from the White Nile, remark as a psychological curiosity their exaggerated notions of modesty.

¹ *Jour. Asiatic Soc., Bengal*, 41-1-84.

² Klemm, *Zeitschrift für Ethn.*, 1898, 5-334.

³ *Loc. cit.*, I, 152.

⁴ Johnston, *loc. cit.*, pp. 408-19.

⁵ H. Ellis, *loc. cit.*, I, 12.

⁶ I desire here to acknowledge my indebtedness to H. Ellis's admirable treatise on "The Evolution of Modesty" for many of these historical references, but to Westermarck for most.

"In not a single case," they state, "would the men allow us to examine their genital organs, or the women their breasts, one woman, the tattoo marks of whose chest we had examined, remaining sad and irritable for two days afterward."¹

The negro in a state of nature, as I have before intimated, is very rarely indecent, or addicted to those habits of lubricity which seem to have grown up among the race so alarmingly in recent times, in America especially. "In this land of modesty," writes Sir H. H. Johnston, "which I have known for seven years, I do not remember once having seen an indecent gesture on the part of either man or woman, and only very rarely in the case of that most shameless member of the community—the little boy."²

The Dance The native dances of Africa, unlike those of almost every other pagan country, are, with one exception, of a serious, almost religious character. This one was intended, originally, to represent the act of intercourse between a man and a woman, and was necessarily of a highly suggestive and indecent nature; but it has been so altered, it is said, that its purport has now ceased to be obvious to strangers.

As a matter of fact, if we compare the native African dances with those lascivious orgies of Greece and Rome, during the latter's periods of boasted enlightenment, the Floralia and the Dionysia, where, "at a signal from the ædiles, the courtesans sprang into the circus, undressed themselves until they were naked, and assumed lascivious attitudes, amid the plaudits of a delirious people; where, to the sound of trumpets, naked men jumped into the arena, and an awful *melée* of prostitution was publicly accomplished, amid the transports of the multitude,"³ we shall have little difficulty in awarding the palm for decency and modesty to the African savage.

Religion, in Rome, was made a pretext for many
Sexual Immorality of her obscene orgies and debaucheries, which may be
in Guise of mentioned here for their features of immodesty.
Religion There were temples to the deities—Isis, Venus Volupia (the voluptuous), Venus Salacia (the lascivious), and the public Gardens of Priapus, all of which were much frequented, and made the scenes of the most monstrous lewdness.⁴ The latter god,

¹ *Archiv. di Psichiatria*, 1896, V. xvii, fasc. 4.

² *Loc. cit.*, pp. 408-419.

³ Buret, *loc. cit.*, I, 172.

⁴ And we need not go back so far for instances in which religion has been adroitly wrested to serve the needs of sexuality. Austin tells us (*Lib. de heres*) that the Nicholaites, a sect founded by the deacon, Nicholas, had promiscuous sexual intercourse. Mohammed used every woman he fancied, *in order to beget prophets*; two hundred and forty-five being in love with him at once, and he as "able as forty men" to satisfy them. (*Al-Koran*, Bibliandro). The priests of Cybele, Bacchus, Bel, Ishtar and

an obscene deity among the ancients, was born at Lampsacus, it is said, of a union of Venus with Mercury, or as some say, Adonis. Priapus was so deformed that his mother, ashamed of his ugliness, exposed him on the mountains, where his life was saved by some shepherds. He became a favorite of the people of Lampsacus, but was soon after expelled from the community for his acts of licentious violence.

Festivals of an exceedingly immoral character soon came to be celebrated in his honor; the people of Rome, through their luxury and salacious tendency, readily falling into the worship of a deity whose lust particularly commended itself to them.¹ He was represented with an enormous penis, rigid and red—*rubicundus*—which was almost always made of wood, that preferred being sometimes cypress, but most frequently the fig-tree—*figus*. "We need not explain," remarks Buret, "the concealed meaning which influenced this choice of wood."² It was customary in Rome for intended brides to repair to the gardens of Priapus, before the nuptial ceremony, to sacrifice their virginity to the god. Although there was of course no actual defloration, nevertheless the young betrothed was obliged to sit upon the enormous penis in such a manner as to bring its extremity into contact with her genitals.³

There was nothing, to tell the truth, but simple contact in the ceremony, and that of very short duration; but it is sufficient, nevertheless, to explain quite clearly the rapid spread and propagation of venereal disease which, medical writers inform us, was so notorious a condition of the times. The strange custom must have been derived from India; for Duquesne reports that he saw, in a pagoda in the environs of Pondichery, "newly married women coming to the god, Lingam, to offer the sacrifice of their virginity."⁴ They were made to sit upon a Lingam (Indian Priapus) made of wood or iron; but it appears that there were pagodas far more advanced than this; for, as the author naïvely remarks, "in many of these the priests, far more adroit, robbed the poor god of his chief function."

Osiris, as proxies, actually emaciated themselves in accepting the hosts of maiden-heads offered to those deities; the Anabaptists of Munster consorted with all women just as the "spirit moved them;" and the Adamites, an early religious sect of France and Bohemia, founded by Picardus, going *absolutely naked*, as Munster naïvely remarks, (*Cosmog.*, lib. 3, cap. 497) in their religious meetings, when the priest repeated that order from Genesis—*increase and multiply*—"out went the candles, and without respect of age, person or condition, catch-as-catch-can, every man took her that came next to him."

¹ Lempriere, *loc. cit.*, art. "Priapus." See also St. Augustine, "Civitas Dei," lib. vi, cap. ix; Catull., *Epist.* 19 and 20; Horat., *1 Sat.* 1; Virg., *Ecl.* vii-v-33.

² Referring to the term *figus*, a fig, as the mucous syphilide was called.

³ Buret, *loc. cit.*, 1, 172-3.

⁴ *Loc. cit.*; also Dufour "Hist. of Prostitution;" and *Dict. Encyclop. des Sc. Medic.*

Men offered to Priapus the first fruits of their gardens, importuning him to cure the diseases his worship had communicated; and decorated his magnificent organ with garlands of flowers, and the *ex-votos* which recalled the form, if not the size, of his phallus.¹ So, also, the women had recourse to Isis or Venus in their trouble, filling her temples with analogous *ex-votos* representing the organs of *their* sex; and the extraordinary spectacle was presented, in both cases, of a temple dedicated to two distinct, and equally necessary purposes, sexual orgies in the evening, and "divine healing" next morning for the diseases they produced.

Our latter-day quacks, who make brothels and water closets the chief fields of their advertising enterprise, it may not be amiss to remark, had also their antetypes in the whore-houses of Tarentum and Pompeii; the empirics—male and female—sellers of drugs, and peddlers of philters, over-running with their business stands the approaches to the temples, and bawling out their wares like fakirs on a fair-day. As the quaint Burton remarks (*loc. cit.*, p. 547), "the most sly, dangerous and cunning bawds, are your knavish physicians and empirics. Though it be against Hippocrates' oath, they will give a dram, promise to restore maidenheads, make an abortion if need be, keep down the paps, hinder conception, procure lust, make men able as Satyrs, and now and then step in themselves."

In view of these public debaucheries, all author-
Sexual Depravity ized by both law and religion, a fair idea may be
in Early Rome formed of what private life must have been among these noble Romans. It was not luxury alone, it was not dissipation, it was not simply perversion of morality, it was an absolute aberration of the genic sense; a monstrous insanity in creating and glutting the sexual desire.²

¹ The sign of the brothel in Rome was a clay phallus, baked and painted, surmounting the suggestive inscription over the door—"Hic habitat Felicitas." Indeed, to show the tenacity with which religious superstitions cling to us, it is no uncommon thing in Naples, Florence, Rome and other Italian cities, to see men wearing, on the threshold of the Twentieth Century, little carved figures of Priapus dangling from their watch-chains, as a prophylactic against the *Jettatura*; while the painted penis over the bawdy-house door may be yet seen in Naples by any traveller curious enough to search for it. Phalluses carved on stone have been unearthed in the excavations at Pompeii, evidently connected with advertising the bawdy houses of the times, and in China today they are the accepted badge of the trade of prostitution.

² Bale's "Catalogue of Sodomites" enumerates, among the sexual and other vices, "masturbation, satyriasis, priapismus, melancholy, madness, fornication, adultery, buggery, sodomy, theft, murder and infanticide;" and Jovius remarks that the Romans "mustered up women as we do soldiers, having choice of the rarest beauties in the world, their poets, even, giving themselves to nothing but songs and dalliances of which wine, lust and women were the chiefest subjects."

Intercourse between males was the daily practice of the Roman aristocracy. In our day, if a man discover vicious tendencies in his son, or a mother in her daughter, he or she will endeavor by every art of parental solicitude to correct or overcome it; but among the patrician families of Rome—a custom I could never satisfactorily account for, except on the ground of avoiding venereal disease—it was quite common to give to the young man, just arrived at puberty, a male slave of the same age for a bed-fellow, in order that he might satisfy, according to Dupouy, his first genesic impulses.

Such practices are so monstrous that the reader may well ask himself if he is dreaming; but that they prevailed, is easily susceptible of historic proof. "And thou, perfumed husband, it is very nice to say that thou regretfully givest up thy *beardless pets*," cries Catullus to the husband of Julia; and the same poet acknowledges that the young married man is excusable, adding "you have never known any but *pleasures which were permitted*, but a spouse should no longer taste of them; there are others."¹

Well might the elder Cato mantle his face at the shocking obscenity of the times. Murder, incest, adultery, pederasty, prostitution, protected themselves beneath law and the imperial purple. Curio was permitted to say, and, if the evidences of history go for anything, was justified in saying, as quoted by Suetonius, that the conqueror of Gaul and Britain was "the husband of all women and the wife of all men."²

I should scarcely be justified, were this other than a work for the learned, presumably already fairly acquainted with the depths of human depravity, to mention the monstrous acts of Tiberius, for instance, from whose awful lust not even infancy was sacred. Of the infamous Nero, who was seen wedding, in public, and with the greatest imaginable pomp, the poor boy, Sporus, whose genital organs he had caused to be previously removed; or of the same crowned lunatic, and sadist, ravishing the two officiating priests at a public religious ceremony;³ or of Heliogabalus, a worthy rival of the imperial incendiary, who did not, however, go beyond the passive rôle in his sodomy, willing to give an empire to the athletic male slave whom he had married.⁴

The instances are too shocking and revolting for even a work of this character, and belong more properly to the realm of sexual psychiatry, or mental alienation. But there is a fearful lesson to be learned from an analysis of the secret causes, however revolting, which produce a nation's downfall; and pursuing my original intent, there is no field, modern or

¹ *Vid.* Caius Valerius Catullus, LX—*In Nuptias Juliae et Mantii*.

² Suetonius "Duodecim Cæsares."

³ *Ibid.*

⁴ *Ibid.*

ancient, that I shall regard as forbidden ground in the pursuit of these investigations.

The incisive keenness of Martial's epigram on Amillus—

"Non pædicari se qui testatur, Amille,
Illud sæpe facit, quod sine teste facit,"¹

can only be properly appreciated by remembering that in the play of words, *testatur* and *teste*, together with the preceding statement that "Amillus leaves all his doors open when he receives large boys at home," the conclusion being that he likes to be surprised in his villainous occupation, the word *testis* may mean either a *testicle* or a *witness*. The satirist's meaning is, however, made quite plain in his further remark—"he who, in such a case, wishes to prove that he is not a patient, often does at another time that which may be accomplished without a witness."² (Without a testicle?)

When we remember that the terms, *percidis* and *pædicari*, are descriptive of acts of such gross homosexual obscenity that I almost hesitate to translate them, that the rectum, the mouth, the hand and the tongue, were equally employed in sexual intercourse, a fair idea may be formed of the force and energy of the satirical writers of the times. Intercourse with infants, with daughter or sister, even mother, mutual masturbation between males, Lesbian-love, or sexual intercourse between females, every form of lewdness known in any, or every, age of the world, was so familiar to the debauchees of Rome that even the Latin language, rich as it is in terms descriptive of such vices, is almost at a loss to paint or describe them. Sodomites—such as the Amillus whom Martial so vigorously attacked—were designated, according to Buret,³ in every-day language by the expressions *cinædi*, *pathici*, *pædicones*, the passive instruments—that is submitting themselves to other men—of the unnatural lubricity of the debauched patricians. And here it may not be improper to remark that only this form of pederasty, the passive, was considered disreputable in Rome, the active form being esteemed creditable and virile.

The male masturbator was called *fellator*, the feminine *fellatrix* being applied to female prostitutes who were sufficiently degraded to receive the sexual organ into the mouth. The verbs *irrumare*, *cunnilingere* and *lambere* designated, according to Ricord,⁴ "a certain preparatory to the virile act, which may be easily imagined, and which gave the name *cunnilingus* or *irrumator* to the individual who surrendered himself to the revolting practice of exciting women with the tongue."

So far as women were concerned, the last-mentioned obscenity was,

¹ Lib. vii, Epigr. 62.

² *Ibid.*

³ Syphilis in Rome under the Cæsars, Vol. i, p. 179.

⁴ "Lettres sur la Syphilis."

without doubt, much rarer in Rome than in Lesbos, since Martial mentions but one such prostitute—Philenis—“*plane medias vorat puellas*,”¹ in a Latin far too picturesque for translation even here. It will convey a sufficiently accurate picture of the times to conclude, for the present, these reflections with the remark of Martial—“thy young slave ails in his penis; thou, Nævulus, it is at the anus; I am not a magician, but I know thy habits.”²

“The beauty of a Chinese woman,” says Dr. Matignon, “resides largely in her foot.”³ She is as bashful in revealing this to a

**Concluding
Thoughts on
Modesty**

man as the European lady her breasts. When the physician finds it necessary to examine her feet, the Chinese school-girl will blush, turn her back to unfasten the bandages, and then conceal the member in a cloth, leaving only the affected part visible.⁴ Even the pictures of naked Chinese women always show the feet surrounded by a little silken frill.

Concerning the communication quoted by Mr. Ellis,⁵ in which it is stated that the girls of Japan,

Nakedness

after their bath, would mingle freely with the men, holding out their hair as if for innocent admiration, until they were forced into greater privacy while bathing by the insults of those who misconstrued a harmless custom, I desire to say that in the Japan of today these matters are quite changed. When I was in Yokohama in 1902, I found that, outside the houses of prostitution—to which latter, I solemnly aver, my personal experience did not extend—the girls were equally as modest and retiring in bathing, as well as in their other habits, as our own most fastidious damsels;⁶ and I was credibly informed by a gentleman whose scruples did not prevent an occasional visit to even these *chateaux à couvert*, that the behavior of the inmates, outside the bare act which constitutes their profession, and means of existence, was orderly and decent in the extreme; and that in hygiene and prophylaxis they are fully abreast of the times, tablets of potassium permanganate being passed around by the thoughtful young ladies immediately after the sexual congress.

An author who had much opportunity of noting the great beauty of Japanese women in their national dances, performed naked, points out that the Japanese seem to have “no æsthetic sense for the nude.”⁷ At the Jubilee

¹ Lib. vii, Epigr. 67.

² M. V. Martialis, lib. iii, Epigr. 71.

³ Loc. cit., p. 445.

⁴ H. Ellis, loc. cit., i, 15.

⁵ Ibid, i, 16.

⁶ This is not the only instance in which modern Japan is suffering from the careless use of her earlier history in the hands of writers. The Japan of to-day is not the Japan of even twenty years ago.

⁷ Carl Davidsohn, loc. cit.

Exhibition at Kyoto was a naked figure representing the Greek Psyche, or Truth, and it seemed to be the first time the natives had been treated to the nude in art, for there was a great deal of giggling and blushing, and some by their gestures clearly showed their disapproval. He discovered that, while nakedness was in no way offensive to them in real life, it was not considered æsthetic to *paint* a woman naked; at a fountain in the middle of the same city, the very men and women who manifested this repugnance to the *picture*, standing naked together, while the water, supposed to possess medicinal virtue, ran over them.

The institutes of Lycurgus prescribed that at solemn feasts and sacrifices the young women of Sparta should dance and sing, naked, the young men forming a circle about them; and Aristotle remarks that in his time Spartan girls wore only a very slight garment. As described by Pausanias, and as evidenced by certain statues in the Vatican, the ordinary tunic of the female, when running, left entirely bare the right shoulder and breast, reaching only to the upper third of the thigh.¹ The Lydians considered it a disgrace for a man to be seen naked,² but in both the Olympic games and the wrestling matches of Sparta, and in Asia, the contestants appeared entirely naked, with the exception of the girdle.³

Among the Tyrrhenians, Timæus relates that the female servants waited upon the men completely naked; and Theopompus, in the forty-third book of his "History," states that "it was a law among that people that all their women should be in common."⁴ The latter practised gymnastics among the men quite naked; and so indifferently was the sexual relation regarded that, if a visitor asked for the master of the house, he was quite frequently informed, and without any attempt to refine the information, that he was in the bed-room enjoying himself with his wife.

The influence of the naked female form in stimulating the sexual appetite has been frequently made use of. Tiberius, when he supped with Sestius Gallus, a worn-out old reprobate, was waited upon by a beautiful naked girl. David fell in love with Bathsheba from seeing her naked; as did Apelles with Campaspe, while painting her; and Leonicus states that at set banquets among the Romans naked women frequently waited at the tables.⁵ Both Nero and Heliogabalus filled their chambers with nude and lascivious pictures, *etiam coram agentes, ut ad venerem incitarent*, and too many young men of the present day adopt the same practice as an aid in secret masturbation.

Christianity, at its introduction among both Greeks and Romans, appears

¹ Evans, "Chapters on Greek Dress," p. 34.

² Herodotus, I, 10.

⁴ Athenæus, *loc. cit.*, III, 830.

³ Thucydides, "History," I, VI.

⁵ "De Varia Hist.," III, 96.

to have profoundly affected the sexual as well as religious habits of the two peoples; instituting both masculine virtue and feminine modesty, at least publicly, where before the greatest and coarsest indecency prevailed. Tertullian well portrays the position which the Church of those days assumed in the matter when, in his treatises, "*De Pudicitia*" and "*De Culta Feminarum*," he remarks—"salvation—and not of women only but likewise of men—consists in the exhibition principally of modesty. Since we are all the temple of God, modesty is the sacristan and priestess of that temple, who is to suffer nothing unclean or profane to enter it, for fear that the God who inhabits it should be offended."

The private vices which followed the outward enforcement of these strict rules of continence, as I have before remarked, while flagrant and wide-spread, were the result rather of natural causes, due to the application of arbitrary laws to what is really a natural instinct, than to any laxity in their enforcement; and only proved, what has been proven hundreds of times since, that men and women cannot be legislated into virtue and morality.

The Church can only succeed which attacks motives, rather than men. The creeds of Anaxagoras and Epicurus, and Zeno and Spinoza, were magnificent; but they have perished from the earth. Why? Because they dealt with laws and men, rather than with lives and motives. What is the secret of the success of Moody and Spurgeon, and Savonarola and General Booth? Personal magnetism, says one; popular ignorance and superstition, says another. It is neither. They were simply social reformers along primitively religious lines. They attacked the very basis of society, and carried, therefore, the Master's signet of authority graven on their palms. With them, churches, systems, institutions, were nothing, the man everything. It was the great spiritual lever with which Paul overturned all the polished intellectuality of Greece and Rome, and which is embodied in the Sermon on the Mount. Men know they are bad—most of them desire to be better; and, with an inborn consciousness of this primal fact, any motive of reform addressed to that consciousness cannot be long destitute of results.

As to the part which civilization plays in mitigating sexual abuses I cannot do better than quote the words of one of the clearest thinkers on this theme that recent times have produced. "Contact with a higher culture has proved pernicious to the morality of savage peoples; and we have some reason to think that irregular connections between the sexes have, on the whole, exhibited a tendency to increase along with the progress of civilization. Moreover, free sexual intercourse previous to marriage is quite different from promiscuity, which involves a suppression of individual

**Civilization and
Sexual Abuses**

inclination. The most general manifestation of the former is prostitution, which is rare among peoples living in a state of nature, untouched by foreign influence. Customs which have been interpreted as acts of expiation for individual marriage, a sort of religious prostitution found in the East; the *jus primæ noctis*¹ granted to the friends of the bridegroom, or to all the guests at a marriage, or to a particular person, a chief or priest, and the practice of lending wives to visitors, may be far more satisfactorily explained otherwise."²

The savage imagination prefers the clear and concrete to the abstract and metaphysical. This is why rules and laws to govern the sexual life have so uniformly miscarried among unenlightened peoples. They cannot understand why an instinct, as natural as thirst or hunger, should be subjected to arbitrary laws, which, however salutary from a sociological point of view, can hardly be expected to find a ready sympathy with people who have been accustomed from time immemorial to invest even their deities with human passions and sexual attributes. Hence polygyny has always been a feature of ethnicism, as monogamy has been of Christianity; one being a purely spiritual cult and the other severely physical. But if we examine closely pagan customs in this respect, we shall doubtless be surprised to find therein a principle, analogous to our civilized law of chivalry; one which makes it exceedingly disgraceful among almost all savage peoples for a man to marry more wives than he can properly maintain, a hint pregnant of meaning to a certain class of our own citizens, and which brings us properly to a consideration of the chief incentive to, and condition of, marriage itself, which is sexual selection.

¹ "Law of the first night." "Among the Nasamonians and Augilæ, Libyan tribes, the first night with the bride was accorded to all the guests at a marriage." (Herodotus, book iv, ch. 172). In the province of Manta, Peru, the bride yielded herself first to the relatives and friends of the bridegroom, the friends being presumably exceedingly numerous about that time. (*Vid.* De la Vega ii, 442.)

² Westermarck, *loc. cit.*, p. 539.

CHAPTER TWO

SEXUAL SELECTION OR THE LAW OF CHOICE

IT is a fact of very early observation that some law of contrariety underlies the sexual union. The manly man will always seek the most womanly woman; as the most womanly man will usually be found cohabiting with the most manly woman. Puny men have a decided preference for strong women and strong women seem to appreciate that preference by taking up with little men. Blondes prefer dark persons, or brunettes; those of long limbs, the short and stumpy; snub-nosed persons manifest a liking for the hawk-nosed; and, as Mantegazza, Allen, Walker and other psychological writers clearly demonstrate, "in the love of the sexes the charm of disparity goes beyond the standing differences of sex, as in contrasts of complexion, stature and physical features."¹

It is well that knowledge of the laws governing sexual susceptibilities is usually confined to those whose wisdom prevents them from illegally exercising it. If the handsome young libertine possessed the insight into female character, and preferences, possessed by the wrinkled philosopher, society would soon fall before the success of his onslaughts. But the handsome young libertine is usually the most ignorant being in the world of everything except his own good looks; and these are far less potent with the sex than is commonly supposed. Wilks, the homeliest man in Great Britain, made himself the successful rival of the handsomest one—Lord Townsend—by his superior knowledge of woman's susceptibilities and his brilliant conversational powers;² and there is none of us who cannot readily recall instances of society being set agog by unions of beautiful women with exceedingly homely men.

¹ Bain, *loc. cit.*, p. 136.

² Fine thoughts and witty speech in a man will more surely fascinate the average girl than fine features; a fact which the stuttering fellow was apparently insensible of when, in paying his addresses to a young lady one evening, the conversation lagging, and he being anxious to avoid the *impasse* of absolute silence, suddenly blurted out: "H-how's your mother? Not that I c-e-care a d-n, but it m-m-makes t-t-talk, you know."

Boldness and courage in approaching the vital question with a woman have also

The investigations of Professor Candolle in Germany and Switzerland, bearing upon this question of contrasts, elicited the fact that marriages in those countries, and in Belgium, are most usually contracted between persons with different colored eyes; except in cases of brown-eyed women, who are generally considered more attractive than others. Thus, if we find that a general standard of beauty, or attractiveness, exists among the race, we also discover that special characteristics appeal strongly to certain people; and that ideals exist in most, if not all, minds which conform only in very slight degree to a common standard.

In discussing the means resorted to by men and women to make themselves mutually attractive, I shall omit largely, although they are far from uninteresting, those brutal customs of savage races, which, in civilized eyes, at least, only enhance their physical deformity. Thus few women in Central Africa are found without the lip-ring. They say it makes them "look pretty;" and "the bigger the ring the more they value themselves."¹ The Shulis have the under lip perforated by a piece of rock crystal, three or four inches long, "which sways about as they speak,"² and without which they would regard themselves pretty much as one of our young ladies would on Fifth Avenue in her bare feet.

The Papuans pierce the septum of the nose, and pass through it sticks, claws of birds and pieces of polished stone. Many natives pierce, enlarge, or otherwise mutilate the ear lobes, some of the North American Indians, as well as the Arecunas and Botocudos of South America, and the Wataita of East Africa, pulling them down by this process of beautification almost to the shoulders.

The Botocudos dwell on the banks of the Rio Dace, in Brazil, and may be said to be the only people in the world having two mouths. The second mouth is artificial, formed by a large transverse slit in the lower lip; but it does not look artificial, and there are few more horrible sights than to see one of these fellows, while grinning fiercely, and showing the teeth in his upper mouth, suddenly stick his tongue out at you through the lower one. Some of these people develop an incredible elasticity of the lip, and it is said decided value. A comic periodical records the following conversation between two colored individuals over the telephone in proof of this statement:

"Hello! it dat Miss Johnsing?"

"Yes, sah."

"Miss Johnsing, I hab a very impawtant question to propound to you dis mawnin. Will you marry me, Miss Johnsing?"

"Well sah, as yo' done ben so persistinate and gentlemanly in de matta, sah, I will sah! Who is dat at de phone?"

¹ Macdonald, *loc. cit.*, I, 17.

² Westermarek, *loc. cit.*, p. 166.

to be not uncommon for a woman, at a single effort, to throw the under lip up like a shield, covering both face and eyes.

Among the Guarayos, when a young man falls in **Painting the Penis** love, he paints himself from head to foot, the penis usually being of a different color, and, armed with his war club, lurks about the cabin of his Dulcinea for days at a time, or until he gets a chance to capture her, which he does by force.

Among the Ahts the girls are generally painted at their first menstruation, not before; and scarcely anything possesses so great a charm for almost all savages as bright, showy colors. No matter how poor a man may be, otherwise, if he have a good stock of bright blue or red beads, he can always command the service of slave and freeman alike; and in some of those interesting regions of the earth the beads are held so precious, or women so cheap, that a single bead may always be counted on to purchase a wife, either temporarily or permanently.

Red ochre is a staple with most savages in their personal adornment: the Naudowessies paint their faces red and black, which "they esteem highly ornamental,"¹ the Guaycurûs preferring red and white, with which colors they paint their entire bodies. The natives of Australia stain themselves with black, red, yellow and white; and in Fiji, along with the soberer colors, a slight touching up with vermilion is esteemed "the greatest possible acquisition."² In New Zealand the lips of the dandies of both sexes are stained blue; and it would appear that the modern "bleached blonde" was by no means unknown in Santa Cruz, or Egmont Island, from the observation of Labillardiere that "there was diffused among them a fondness for white hair, which formed a very striking contrast to the color of their skin."³

Mr. Darwin says ("Descent of Man," II, 369) that **Tattooing** in not one single country from the polar regions in the north to the confines of New Zealand in the south, was tattooing unknown among the aborigines; and the practice, as we

¹ Carver, *loc. cit.*, p. 227.

² Wilkes, *loc. cit.*, III, 356.

³ *Loc. cit.*, II, 266.

The mischief and havoc which blondes have created in all ages of the world is historical. Appollonius tells us that Jason's golden hair was what captivated Medea, ("Jasonis flava coma incendit cor Medæ"); that Castor and Pollux, who wrought such devastation with the ladies in their time, were both yellow-haired, as were also Patroclus and Achilles; and Leland praises Ginthera, King Arthur's wife, for her beautiful blonde tresses. Homer does the same for Helen; Venus is pictured as a blonde; so are Queen Dido, Paris, and Menelaus. Our Savior Himself, "fairest among ten thousand," is represented in the old paintings as having long, golden-brown ringlets, and it is said (Plin. 1-37-3) that Sabina Poppæa's amber-colored hair set the fashion for all Rome in Nero's day.

are informed by history, was consistently followed not only by the Assyrians, Thracians, Egyptians and other races of the East, but by the primitive inhabitants of both America and Britain.

The fashions in this art were too numerous to even mention in a work of this character, there being no portion of the human body, except the eyeballs, which escaped the disfiguring custom.

The Small-Bird tribe of the Omahas left "a little hair in front to represent a bill, some behind the head for a tail, and a portion on either side as wings;" and the sub-clan of the Turtles had the hair somewhat similarly arranged, to represent the legs, head and tail of the titular animal. Several of the Indian tribes have their totems tattooed on their bodies, and others, the figures of various animals, which Mr. Frazer judges to be remnants of the totem marks.¹ This practice of tattooing, while admittedly a mark of clanship, had nevertheless, according to the best authorities, its origin in the idea of personal decoration.² Some other customs had reference to religion, such as that of the Pelew Islanders who believed that perforating the septum of the nose was necessary to eternal happiness; and that of the Nicaraguans who, in flattening their children's heads, did so, as they claim, at the express command of their gods.³

The Greenlanders believed that if their girls were not ornamented by stitches of black thread between the eyes, and on the forehead and chin, they would be turned into drip-tubs in the land of souls, and placed under the lamps to catch the drip.⁴ The natives of New Andalusia, and the Pelew Islands, have their teeth blackened, as an indispensable mark of beauty; those of the Philippines and Japan, red, from betel chewing; and in Africa and Australia a few of the front teeth are knocked out in infancy, as a mark of personal distinction. In fact, fashion, all over the world, is largely a matter of the view-point; and when we feel inclined to laugh at the young Bunjogee buck, with a splinter of rock stuck through his nose, and his kinky topknot swelled to enormous dimensions by a big ball of black cotton, there is not such a startling difference after all between him and the modern young lady, with her beauty patch and "pompadour-rat,"—at least in the mere grotesqueness of fashion.

Both recall to one's mind very forcibly the remark of the Congo negro to his boy, when the European missionary, with his long black coat and high hat, hove into view—"now look out, pickaninny—if you don't be good the oboe-man will make *you* look just like that!"

In the Tenimber Group, the boys decorate their hair with leaves, flowers and grasses, to please the girls, as they begin to feel the sexual craving; but

¹ "Totemism," Edinburgh, 1887.

² Westermarck, *loc. cit.*, p. 171.

³ Squier, "Trans. Am. Ethn. Soc.," III, 1-129.

⁴ Egede, *loc. cit.*, 132, *et seq.*

before puberty, and after the marrying age, the men's hair is cropped short. In Australia, a girl is painted at her first menstruation, the period when she is ready for the copulative act; and in Equatorial Africa she is rubbed with black, red, and white paint, in the course of a public ceremony which attends the same interesting period, and which Reade very consistently associates with the Phallic practices of Egypt and Chaldea.¹

It is well known that the worship of Baal Peor among the Hebrews, of Lingam in India, of Priapus at Rome, and of Phallus in Syria, Egypt and Greece, was founded on similar principles, and celebrated with similar rites. Whether the Hindus borrowed it from Egypt, or the latter from them, is immaterial at present; but in the ceremony referred to, as well as in many others found scattered throughout Central Africa, it is not difficult to trace, not only evidences of early intercourse between Africa and Egypt, but that wholesale prostitution which, under the garb of religion, once reigned like a mistress from the Ganges to the Nile.

Since the god could not descend from his pedestal to take, personally, the immense crop of maidenheads offered to him daily, it had to be done by proxy; and in the discharge of this delicate duty the priests found their chiefest and pleasantest occupation. The maiden was of course dressed and decorated for the occasion; and from the customs observed, no doubt, are derived many of those common not only to Africa, but in Brazil, and other South and Central American communities, where the girl, as soon as she is ready to be courted, is painted about the eyes and subjected to various other ceremonials.

When Mertens asked the natives of Lukanor what **Significance of the Tattoo** tattooing signified among them, one replied—"it has the same object as your clothes, to please the women;"² and Bancroft informs us³ that young Kadiak wives "secure the affection of their husbands by tattooing their breasts, and adorning their faces with black lines."

In Samoa, great licentiousness and prostitution were associated with the practice of tattooing; and the "matai," in preparing the young girl for the embraces of her husband, did not hesitate to take his toll occasionally as she passed through his hands. Indeed, I fear there are not many professing Christians who, manipulating the naked body of an amorously inclined young lady—which the Samoan girls proverbially are—for days, and even weeks together, would prove much better or stronger than the poor "matai."

In Tahiti, the chiefs had finally to prohibit tattooing entirely, on account

¹ "Savage Africa," p. 246.

² Waitz-Gerland, *loc. cit.*, v, II, 67.

³ *Loc. cit.*, I, 72.

of the obscene practices by which it came in time to be surrounded;¹ and its obscenity is not strange, when we consider that it had its origin in a divine source, as had tattooing itself. The legend is as follows:

The god, Taaroa, had a daughter named Hinae-Polynesian Origin of the Tattoo reeremonoi. In order to preserve her chastity she was made "pahio," and confined in a fenced enclosure, attended only by her mother. Her brothers, captivated by her beauty, wanted to seduce her (they were not at all conventional in those days), and strove by every means in their power to woo her from the care of her mother. Finally, one brother invented the tattoo mark, Taomaro, and decorating themselves with it they capered before her.

It was too much for the maiden's virtue; she broke the enclosure, "flew the coop" as it were; and the young rascals accomplished the purpose which, we shrewdly suspect, was not such a difficult matter after all.²

Thus the sons of Taaroa became the gods of tattooing; their images were kept in the temples of those who practised the art; and it would be unreasonable to suppose that, in perpetuating its outward observance, the sentiment which first inspired it should be entirely neglected; so we find that, at every step of the tattooer's progress, prayers were breathed to the lascivious young gods to make the operation successful, and as fraught with pleasure to the subject as it had been to the gods themselves.³

It is quite probable that a similar motive lay at the bottom of both painting and tattooing the body. The former very likely *antedated the latter*, tattooing being resorted to as a means of making *permanent* the æsthetic decorations of painting. Even Europeans, and civilized Americans, cannot help admitting that tattooing *does* improve the savage appearance. Beechey asserts as much concerning the Gambier Islanders; and Yate remarks that "nothing can excel the beautiful regularity with which the faces and thighs of the New Zealanders are tattooed."⁴

All the facts go to show that this, as well as every other species of self-decoration, or mutilation, was intended to stimulate the sexual desire of the opposite sex. Probably its first idea—for it seems strange to us that piercing the lips, or nose-septum, or coloring the body, should be resorted to as a mere piece of coquetry—was to attract attention, just as with our modern young lady the beauty patch, or artificial dimple, is intended to supplement the graces of nature with the charm of novelty.

In explanation of an anomaly which has been currently remarked, that among savage races it is man who resorts most frequently to the arts of personal adornment, not woman, it may be stated that among savage races

¹ Turner, "Samoa," p. 90.

² W. Ellis, *loc. cit.*, 1, 206, *et seq.*

³ *Ibid.*, 1, 262, *et seq.*

⁴ *Loc. cit.*, p. 147.

it is man only who runs the risk of being condemned to celibacy. Woman may be a slave, a beast of burden, and kneel, as Mr. Macdonald says she does in Central Africa, to the lord of creation in addressing him, but she rarely fails in securing a husband. Hence she pays little attention to her personal appearance, knowing she possesses a secret charm which will land her victim at any time, and it is man who has to do the hustling to keep himself up to par as a masculine beauty.

As civilization progressed, ornamentation came to be applied to clothing instead of to the naked body; clothing itself being most probably an outgrowth of the same desire for adornment, instead of being, as stated by most writers, a means of protection from

cold and the inclemency of the weather. This is the more likely, since, in those oriental countries where it is well known clothing was first worn, cold, as we experience it, was seldom or never known.

"The savage begins," remarks Professor Moseley, "by painting or tattooing himself for ornament. Then he adopts a movable appendage, which he hangs upon his body, and upon which he puts the ornamentation he formerly marked, more or less indelibly, upon his skin. In this way he is able to gratify his taste for change," and in this way was the custom of clothing the body originated. So the use of the cod-piece was originally to attract attention to the genitals, not to cover them.¹

The conclusion that "shame is a feeling specifically peculiar to man," and that clothing may have partly arisen from his desire to conceal certain parts of his body, seems scarcely tenable, from the fact that, as I have previously intimated, hardly two savage nations agree as to the portion of the body to be concealed. In fact, as Westermarck very justly inquires, "why should man blush to expose one part of the body more than another?" There are numbers of people who go habitually naked, to whom the feeling of shame is unknown; and many others who studiously cover every part of the body, in whom the feeling is very fully developed. But, setting the question aside, as scarcely germane to our present subject, if we follow the course of bodily clothing—a task far too tedious—from the cod-piece of the Botocudos, the scarlet thread of the Patachos and Machacaris, and the *uluri* of the Bororo, to the low-cut gown of our modern drawing-room belle, we shall find the same idea of intersexual adornment permeating it all.

Thus, among the negroes of Benin, whose girls had "no other garment than a string of coral, twisted about the middle," it would be absurd to associate such "garments" with any feeling of shame, or modesty; the far

¹ Vid. Bloch, *Beiträge zur Ätiol. d. Psychop. Sexualis*, Teil, I, 159.

more plausible theory being, as a writer asserts, that these waist ornaments are simply designed to make the wearers more attractive to the men.¹ In this these dusky beauties, however, showed a very imperfect knowledge of the true art of sexual stimulation; partial concealment of the female charms being always more effective than utter nakedness. There is little that is voluptuous or enticing, as Reade remarks,² in "the absolute nakedness of an equatorial girl," and scarcely more in that of a white woman; but vastly much in the little slipper, or ankle, coquettishly displayed, or the lithe roundness of limb which is accentuated rather than concealed by the clinging lines of a well-made gown, whether that limb be white or black.

Custom breeds contempt. There is no man who better realizes this than the physician, whose daily and hourly familiarity with the female form begets such a sexual indifference as to be sometimes both stubborn and irritating. Among medical students, and artists, the nude produces no sexual emotion; and, as Flaxman observes, the latter, in entering the academy, "seem to hang up their passions with their hats."

The natives of Mallicollo, as Förster says,³ by their scanty dress make it exceedingly difficult to determine whether they are actuated by "a sense of shame, or an artful desire to please;" showing that the ladies of to-day have by no means a monopoly of the sex's wisdom in these matters. The men of Tana tie a string around the waist and hang the leaf of a plant in such a way that it partially covers the hair above the penis, but leaves the latter organ, as well as the testicles, exposed. This is done with a very evident intent to attract female attention to those ponderous, if not at all times æsthetically beautiful, portions of the savage anatomy, and the plan ought certainly to be successful. Boys at the age of six are provided with similar leaves, obviously for a similar purpose;⁴ and, speaking of a like "dress" worn by the Hottentot, Barrow says, "if the real intent of it was the promotion of decency, the wearer has widely missed his aim, as he is certainly a most immodest looking object," reminding us vividly of that naked and terrible looking deity who protected the gardens and orchards of the ancients.

A certain queen among the Khyoungtha noticing, as Lewin tells us,⁵ that the men of the nation, like some of those in modern times, were losing their love for the society of women, and resorting to abominable sexual practices, promulgated an order prescribing the kind of petticoat to be worn by women, and ordering that all the men be tattooed, so that the males being decorated, and piquancy added to the beauty of the females, the feet of the former might return to the paths of marital duty. Whether

¹ Westermarck, *loc. cit.*, p. 192.

² *Loc. cit.*, II, 230, 276.

⁴ *Ibid.*

² *Loc. cit.*, p. 546.

⁵ *Loc. cit.*, pp. 116, *et seq.*

the expedient was successful or not, I regret to say, the interesting historian fails to inform us.

Among the Mucúra, in Brazil, Mr. Wallace found a woman possessed of a "safa," or petticoat, which she sometimes put on, seeming when she did so as much ashamed as civilized ladies would be if they took off theirs.¹

Among the Saliras, Mr. Lohman says,² only the harlots clothe themselves; observation, keen among the sex at all times, having taught them the fact previously alluded to, that the unknown attracts far more than the known. So in the interior of Africa, as we learn from Barth,³ the married women go entirely nude, while the young damsels, having their market yet to make, clothe themselves. The girls of Australia wear a fringe about the waist, but of course not with any idea of covering the sexual apparatus; and Barrington tells us⁴ that the females of Botany Bay wear a little apron of kangaroo skin, cut into slips, until they are married, when it is discarded.

Among the Tupi tribes of Brazil, as soon as a girl becomes marriageable, cotton cords are tied round her waist and the fleshy parts of her arms, denoting a state of maidenhood; and strangely enough this custom has a great effect in restraining prostitution, or slips among the girls, since if any wear it who have lost their virginity, it was believed the Anhangá would come and carry them away bodily. I am aware that Mr. Southey denies the foregoing statement, and says these badges could not have been invented "for the purpose of keeping women chaste, since they were often broken without fear, and incontinence among them was not regarded as an offence;"⁵ but other writers lean to a different view; and the fact that they were often broken does not disprove my original statement, any more than the frequent defiance of the confessional, in the Catholic Church, disproves the latter's admitted efficacy in restraining sexual immorality.

At the dances and festivals of many savage peoples the most shocking licentiousness was frequently indulged in. The young men and maidens painted themselves in the most brilliant and gaudy colors, like a lot of flamingoes, or other tropical birds, and, like the birds also, would not infrequently run away from their sport for awhile to have sexual intercourse with one another. Tasmanian dances were performed with the avowed purpose of exciting the sexual passion,⁶ and those churches in recent times which resolutely set themselves against the pastime are wiser

¹ *Loc. cit.*, p. 357.

² "Reisen," etc., II, 467.

³ "History of Brazil," I, 240.

⁴ Bonwick, "Daily Life of the Tasmanians," pp. 27-38.

⁵ Quoted by Westermarck, *loc. cit.*, p. 195.

⁶ "Hist. New South Wales," p. 23.

in their generation than is commonly supposed.¹ All dancing excites the passions, particularly those modern Terpsichorean creations known as glides, two-steps, waltzes and other rag-time patter, not to speak of the wild can-can of Mabilie; and, as in the Saturnalia and Floralia of Rome, heretofore alluded to as scenes of the wildest obscenity and licentiousness, have, as their ultimate tendency, the breaking down of social and religious restraint, and the free exercise of sexual liberty.

Among the Brazilian Uaupés, the women, while dancing, wear a gaudy little "tanga," or apron, of woven beads, which is taken off when the dance is over; and the Tahitian Areois—a kind of licensed libertines who lead a most licentious life, given up chiefly to lewd dances and pantomimes, in mimicry of the sexual act—put on a sort of yellow girdle of "ti" leaves while dancing, to facilitate those gestures and attitudes which are most suggestive.² In fact, as Professor Smith says,³ with many races the dance is nothing more nor less than a rude representation of sexual passion.

Some of the Tasmanian *corroborees* have a distinctly phallic design, and in the Yucatan dance of the *naual*, as in the Dionysian and Floralian orgies, the ladies grasp the men by the penis instead of the hand, in turning, a practice well calculated, we may be sure, to lend additional zest to the delightful exercise.

At certain Mexican feasts the "noblemen and women danced, tied together by the hands, and embracing one another, the arms being thrown over the neck" in well-defined imitation of the Greek "bracelet," or "brawl;" and in this, as in other of the Mexican dances, the relation of the sexes is very clearly symbolized. In fact, although Locke points out the benefits to be derived from the pastime, in imparting to children "gracefulness of motion," as well as "manly thoughts and a becoming confidence,"⁴ and although Homer calls it "the sweetest and most perfect of human enjoyments," from the Memphic and Hymenæal dances of the ancients down to the latter day ballets, as well as the awe-inspiring contortions of the can-

¹ Petrarch calls it the spur of lust—inictamentum libidinis; and another alludes to it as "a circle, of which the devil himself is the center." Lucian tells us that Thais captivated Lamprias by her dancing, Herodias certainly did Herod, and Robert of Normandy, riding through Falaise, and spying the village maid, Arletta, dancing on the green, was so enamored of her that, as the chronicler states, "he must needs lie with her that same night." From this escapade was born William the Conqueror; and Owen Tudor, it is said, captured Queen Catherine's affection by his skill in dancing. It was so clearly recognized as an incentive to lust that Domitian forbade the Roman senators to dance; and Lucretia openly boasted that she so bewitched a certain Roman merchant by her dancing that he offered her all his wealth for a single night with her—"pro concubito solo."

² H. Ellis, *loc. cit.*, i, 235.

³ Ency. Brit., vi, 798.

⁴ "Education," S.S. 67-196.

can, or houchi-coutchi, we are perfectly willing to endorse the sentiment of the early Albigenses of Languedoc, who called dancing "the devil's procession."¹

There is no man who does not desire to appear well before the opposite sex; but the different methods men have of manifest-
Other Practices ing this desire are, to say the least, confusing. Thus
in Courtship a South Australian boy must have every hair pulled out around his penis, and the latter decorated with a garland of green leaves, before he can be presented to the sex as a fit candidate for their favor;² while the Admiralty Islander covers his, or partially covers it, with a sea shell, the dazzling whiteness of which presents a startling contrast to the ebony blackness of the organ, which the brevity of the covering "half conceals half discloses." A fine study in black and white.³ The Tankhul-Naga puts a horn, or ivory, ring over the head of his penis when he wants to present an intensely fascinating appearance;⁴ and in the South Sea Islands the penis is tattooed in the most brilliant and variegated colors, as a means of attracting that attention among the fair sex which its healthy size would alone be pretty apt to insure.⁵ The tattoo marks would, however, at least compare favorably with the venereal necklaces of many of our young "sports" of today in soliciting female regard; while the custom among the Nagas, of slipping the ring over the penis, in preparing for a "fancy dress ball," reminds us that among the early Germans the engagement ring was thus worn, placed upon the young man's penis *by the lady herself*, with what peculiar feelings to the former I leave to the reader's imagination, and was only removed by the same fair fingers after marriage.

The Chinese lady considers her small feet to be her chief charm; to expose which is deemed exceedingly immodest, and to speak of which is regarded as highly improper on the part of men.⁶ The Hindu woman hides her face, and wears at the same time a thin gauze dress which, while it displays every charm of her dusky person, cannot, as Mr. Man intimates, be regarded as other than an attempt to convey an *arrière pensée*.⁷

Ladies, in some portions of Asia, are not permitted to show the ends of their fingers, while a Caribbean belle considers herself very fully dressed with a *guajuco*, two inches wide, and a becoming smile. To go out of the

¹ Nor are some of the dances of civilization much behind these in point of indecency. One which I was privileged to see in 1892, in the Jardin de Paris, in the French capital, would make the ordinary houchi-coutchi artiste look like a New England spinster in comparison.

² Angas, *loc. cit.*, i, 98, *et seq.*

³ *Vid.* Mosely, *Jour. Anthr. Inst.*, vi, 397.

⁴ Watt, *Jour. Anthr. Inst.*, xvi, 365.

⁵ Cook, "Voyage to the Pacific," ii, 192, *et seq.*

⁶ Stricker, *loc. cit.*, iv, 243.

⁷ Moore, *loc. cit.*, p. 259, *et seq.*

hut without having the body stained with annatto—butter color—is to “transgress all rules of Caribbean decency;”¹ and a Tahitian lady not tattooed would be as much reproached and shunned as a modern prostitute in the street.

A Tubori woman of Central Africa wears a narrow strap around her waist, from which a small twig is suspended behind, and feels as much confused and ashamed if the twig should fall off as a modern lady would if her “pantalettes” came down in the street. Women of the Sumatra and Celebes tribes have a similar modesty about exposing the knee;² and the Samoan idea of shame seems to gather entirely around the navel.³

The idea of modesty, as I have stated, is entirely relative and conventional. People who tattoo themselves are ashamed when they are not tattooed. Those who conceal the bosom, the naval, the penis, the knee, the vulva, the foot, blush to reveal what custom has long concealed; and if we analyze the sentiment correctly, and carefully, I think we shall find that a feeling of shame does not prompt the covering, so much as the covering prompts the feeling of shame.

Leaving these savage races, and entering Europe, we shall be surprised to find that in Germany, up to the sixteenth century, complete nakedness was almost the daily rule. By this statement I mean, not that men and women went habitually *naked*, but that the sight of each other's nude bodies was of daily occurrence. The ladies wore one garment only; and in the dances it was the great delight of the male to raise his partner so high that in coming down her short skirt flew up to her head, disclosing the charms of her person not only to the enthusiastic youth but “a large circle of admiring acquaintances.”⁴

It was not until Calvinism took root both in France and Germany, as Remy de Gourmont remarks, that nakedness was proscribed by custom, and took refuge in an art which preserved rather than destroyed the tradition of it.⁵ In the days of Charles V, every public festival had its procession of beautiful naked girls; adulteresses were led nude through the streets as a part of their punishment; and in the religious plays and mysteries of the times, such parts as those of Adam and Eve were played perfectly naked, without even what a writer calls “the hideous luxury of tights.”

Coryat relates (“Crudities”) that when travelling in Italy, in the

¹ Humboldt, *loc. cit.*, vi, 12, *et seq.*

² Crawford, *loc. cit.*, i, 209.

³ Peschel, “Races of Man,” p. 172.

⁴ *Vid.* Rudeck, “Gesch. der Öffentlichen Sittlichkeit in Deutsch.,” p. 57, 399.

⁵ *Loc. cit.*, p. 184.

seventeenth century, he found the women wearing only smocks, in warm weather; and, in Venice and Padua, with their breasts and backs entirely naked. Mary Wortley Montagu, writing of the women of Turkey, describes them in the baths at Sophia as "quite in a state of nature," as regards dress; and in Ireland, up to the seventeenth century, it was no uncommon thing to see young women and girls stark naked, grinding corn for the family.¹

Children, while bashful, are proverbially destitute of what we call modesty; a circumstance which directs attention very sharply to a distinction too often lost sight of by writers, but which is emphasized, by Mr. Ellis in his splendid work on the Psychology of Sex, that modesty

Immodesty of Children is an instinct wholly separable from fear, although a resultant of "an agglomeration of fears;" one of these being of earlier than human origin, and supplied solely by the female, and the other, or others, "of more distinctly human character, and of social rather than sexual origin." Children, by nature, have little if any modesty. Both in speech and act, they outrage conventionality with the most charming *insouciance*. Frequently their apparent ignorance will have a most appalling accidental point, as the following will prove:

A little miss who, to deter her from the too common practice of sucking her thumb, had been told by her mother that if she continued the habit she would lose all her beauty, and grow up coarse and stout, and with a big stomach. When a lady about seven months advanced towards maternity got upon the car one day, the little girl, after eyeing her closely for some time, suddenly pointed her finger reprovingly at her, shouting out, to the mingled horror and amusement of the passengers—"aha, I know what you've been doing!"

To show that modesty is not innate, but cultivated, among children, it is only necessary to point out that children who have not been subjected to a discipline of decency not only expose themselves with the greatest freedom and unconcern, but when under instruction in this regard, frequently wholly miss the point at issue. Up to that period at which the lessons of modesty become properly instilled, both boys and girls expose their privates quite unconsciously; and I am inclined to think that if, in some, the reverse happen to be the case, it is due not so much to the fact that the organs are sexual as that they are excretory, just as it is with animals.

Repugnance to filth is an animal as well as human feeling, the lower

¹ F. Moryson, "Itinerary," 3, II-v.

mammals, cats and dogs, exercising the greatest care to preserve cleanliness, and retiring, almost invariably, to secluded places to respond to the wants of nature.¹ Thus we may be justified in regarding a too precocious modesty as of animal rather than human origin. There is a well-marked repugnance among all peoples, savage and civilized, to the satisfaction of natural needs; the Dyaks of Malacca, although remarkably cleanly, washing the sexual organs carefully after urinating, and always using the left hand for the purpose, the right being reserved for the more honorable uses of war, labor and the chase.²

It would be tedious, and perhaps unprofitable, to attempt in this place any extended or scientific analysis of this question of human modesty; but whether we regard it as congenital or acquired, psychological or physiological, there can be no evading its importance as a sexual attribute, or the part which it plays in the mutual attractability of the sexes.

One of its most obtrusive phenomena—the act of **Blushing** blushing—presents the following list of symptoms, as recorded by Partridge in one hundred and twenty cases critically examined.³ Tremors near the waist, weakness in the limbs, pressure, trembling, warmth, weight or beating in the chest, warm waves from the feet upward, quivering of heart, stoppage, and then rapid beating of the same, coldness all over, followed by heat, dizziness, tingling of toes and fingers, numbness, something rising in the throat, smarting of the eyes, ringing of the ears, prickling sensations of the face, and pressure inside head.” A portentous array of symptoms with the most important objective one—facial subcutaneous hyperæmia—omitted: “The lady blushed red, but nothing she said.”⁴

There is no feminine charm, or combination of charms, that can preserve its attractiveness for the male for any length of time if modesty be lacking; and prostitutes who have not learned the art of simulating it are only half educated in their time-honored profession. They may not be able at all times to set in motion the delicate reflex mechanism of blushing, any more than the modern society belle can; but few of them will be found deficient in those little acts of assumed coquetry, *mauvaise honte*, which experience has told them are far more potent in exciting the masculine passion than the most lavish display of person.

The peculiar influence which darkness has in dispelling modesty has

¹ Houssay, “Industries of Animals,” Ch. vii.

² Stevens, *Zeitschrift für Ethnologie*, p. 182, 1897.

³ Pedagogical Seminary, April, 1897.

⁴ Scott, “Eve of St. John.”

never been satisfactorily explained; but we do know that, although in the fashionable whore-houses mirrors are so arranged as to stimulate the debauchee with a constant sight of his own sexual act, in a state of nature both men and women court darkness rather than light for sexual indulgence. Those, too, who are temperamentally shy will always find in the company of blind persons relief from their constitutional weakness.

Lerius says that in coming to Brazil "where we found men and women naked as they were born, many will think that our so long commerce with naked women must needs be a great provocation to lust," but he concludes that the nakedness did not entice them so much as our women's clothes.¹ It was Judith's pantoffles that ravished Holofernes, and Naomi, well versed in the arts of her sex, counsels Ruth how to *dress* to captivate Boaz.²

Custom has established a curious complimentary relationship between the face and the sexual organs, in the former of which the first symptom of modesty—blushing—is commonly revealed. Martial, long ago, remarked that when an innocent girl looks at a man's penis, she always does so through her fingers;³ and it is within the experience of every gynæcologist that most women cover their faces during examination, paying little heed to sexual exposure so long as this ostrich-act conceals it from their own view. This curious psychosis, or self-consciousness, shared by man and animals alike, by which the idea is conveyed that invisibility to ourselves involves invisibility to others, is an instinctive impulse of nature, overriding reason, and is very ably dealt with by Professor Stanley Hall in the *American Journal of Psychology*, Vol. IX, 1898.

The question has been pertinently asked⁴—is modesty, on the whole, becoming more prominent as civilization advances? I have already intimated otherwise, and the writer who puts the question answers it himself negatively, and with his usual philosophical insight into, not only the origin of human emotions, but, the varying influences of habit and education which shape and control them. "It is a mistake to suppose," he remarks, "that, in becoming extended, modesty also becomes intensified."⁵

I have noted elsewhere that many savage races are really more modest than the civilized; and the fact is quite susceptible of explanation. The teaching of at least the outlines of physiology in our public schools has familiarized us, to a great extent, with the phenomena of physical functions, sexual anatomy, and the laws of procrea-

¹ "Hist. Nav. in Brazil," Cap. 8, London, 1842.

² Lib. II, LXVIII.

⁴ H. Ellis, *loc. cit.*, I, 47.

³ Ruth III, 3.

⁵ *Ibid.*

tion; and with that knowledge has come, necessarily, a greater freedom in discussing such questions, as well as a stimulated desire for their investigation. Our modern life is largely subservient to human needs, in art, literature and science. Outward expression, chastened by the refinements of society, touches freely themes and sentiments which are forbidden ground to the unlettered; and as a consequence we find the semblance, as well as the principle, of modesty far more invincibly established among the latter than the former class. Hence, conversations and themes are admitted quite readily into the drawing-rooms of educated people which would be considered outrageous in the household of a workingman. The disgust for certain portions of our anatomy, which is an instinct of most savage races, as Richet has well pointed out, "necessarily decreases as our knowledge increases;" and examining scientifically the wonderful mechanism from which our physical functions spring, we lose, to a large extent, the feeling of disgust which that mechanism originally conveyed to our senses. Thus civilization tends to subordinate modesty as an instinct, to intellect as a law; and in doing so, while still recognizing it in principle, has necessarily deprived it of much of its original power.

Mr. Darwin in his *Descent of Man*, and Mr. Wallace in his *Contributions to the Theory of Natural Selection*, have so clearly and cleverly covered the ground of sexual choice among animals, describing the

various means which the latter resort to for the purpose of attracting the opposite sex, means after all scarcely differing from our own, that I shall omit, however reluctantly, this very important phase of the question, and pass at once to those attributes of sex which are mutually attractive to men and women, and which so largely influence the question of marriage and procreation in the human family.

I place marriage first, with a clear eye to the fact that man, unlike other male animals, is usually ready to pair off with the female every time he gets a chance; so that the mere act of copulation becomes in a sense secondary to the law of legitimate union as one of the foundations of society.

"Let a man be never so good-looking, he will not be much sought after; but let a woman be never so plain, she will still be eagerly courted;" is an old proverb, the truth of which is far more apparent when applied to previous generations than to this. Notwithstanding the undoubted fact that the progress and refinements of civilization, with the greater regard paid to the laws of health, and culture of the mind, have materially raised the standard of female beauty, it is equally undeniable that woman, in her sexual capacity, is not as largely sought after today as heretofore.

Whether this be due to that gradual weakening of the sexual life, formerly

hinted at, the enlarging of the ideal at the expense of the purely sensual, the, possibly, greater prevalence of illicit indulgence, or any other, or all, of a number of causes, it is not the writer's province, in his strict dealing with sexual facts, to determine; but at no period in the history of the race, it can truthfully be said, has the question of the sexual relation furnished a more interesting field for philosophical speculation than at present.

Newspapers, magazines and various publications of a quasi-scientific character, literally teem with discussions—for the most part foolishly or illogically founded—as to “why men do not marry,” the causes of unhappy unions, and the probable ultimate development of the ever-growing divorce evil. Indeed, with the present hypothetical character of the wedding contract, the perils which involve it, and the comparative rarity with which it is either entered into, or lasts, for a lifetime, it would seem that a return to the primitive method of the Sago negroes, as described by Merolla da Sorrento, would be strictly in order, in America at least. “Women have experience of their husbands before marrying them, and in like manner men of their wives; and in this particular I can aver that the women are commonly much more obstinate or fickle than the men, for I have known many instances in which the men were willing to be married, while the women held back, and either fled away or made excuses.”¹

The last clause of the quotation is less applicable to my present purpose than the first. What I mean to convey is that Mr. Meredith's scheme of ten-year marriages is, after all, nothing new; and that as a remedy for the “divorce disease” it might not be unworthy of a trial. Lobo tells us that, in Abyssinia, “marriage was usually entered upon for a term of years;”² and we are informed by Waitz³ that many of the negro peoples marry either “on trial” or for a fixed time. The Aleuts used to exchange their wives for food and clothes, just as the modern lady exchanges her husband for notoriety and alimony. The *system* is the same, only the modern lady, being a more valuable asset, naturally brings the higher price. I shall, however, defer consideration of this theme until we come to the duration of marriage among ancient and modern peoples, and continue my investigation of the physical causes which underlie the sexual union.

It will be found, as M. de Quatrefages has well remarked, that while men are less delicate in this respect, women persistently refuse to lower themselves by the sexual choice, unless depraved by drink, drugs, or some other unseemly or brutalizing habit.⁴ Thus, while during

¹ *Loc. cit.*, p. 236.

² *Loc. cit.*, p. 26.

³ *Loc. cit.*, II, 114.

⁴ *Loc. cit.*, p. 267.

the reign of slavery in the South, whilst men frequently debased themselves with black women, the cases are, so far as my reading has extended, practically *nil* where the reverse proposition proved true. *The woman always loves above herself*; the man, in a general sense, *promiscuously*.

Dr. Nott, writing in the middle of the past century, asserts that he never met with a half-breed who was the offspring of union between a negro man and a white woman;¹ and I think that careful investigation would develop a similar condition in lower class society today; unless in those comparatively rare cases due, as I have intimated, to causes other than normal. In New Zealand, European men occasionally marry Maori women; but Mr. Kerry Nicholls states quite positively that he never knew of a case where a European woman had married a Maori man.²

The question of race miscegenation, however, is an anthropological, if not a zoological one; the means resorted to among savages to attract the attention and admiration of the opposite sex being those common to most animals. Chief among these are gaudiness of plumage, as in birds and, shall I say it? women. Softness and coloring of skin, as in the leopard; and musical sweetness of the voice, as in the educated lady and the singing bird. But Mr. Darwin, with his customary keenness in investigation, found another principle which he holds, and rightly so, to be common to both men and animals—that the female gives preference, other things being equal, to “the most vigorous, defiant and mettlesome of the males.”

Among savage races, particularly, is this “crowning attribute of manhood” revered and esteemed; **Strength in Men** and in the song of the Indian girl, as given by Mr. **Admired by Women**

Schoolcraft, we find the spontaneous outflowing of the female heart to its sexual ideal, just as in Solomon’s song we see the female type of ideality pictured by the male: “My love is tall and graceful as the young pine, waving on the hill; as swift in his course as the noble, stately deer. His hair is flowing, and dark as the blackbird that floats through the air; and his eyes, like the eagle’s, both piercing and bright. His heart, it is fearless and great; and his arm, it is strong in the fight.”³

Often the curled and perfumed dandy is astonished and mystified to find himself “cut out,” in the affection and regard of his lady-love, by some weather-beaten sailor, or bronzed fireman, destitute of every charm save physical strength and manly courage; ignorant of the fact that the very means upon which he most relies to make himself pleasing to the feminine heart, the latter regards as stolen property, her own by right, and suggestive of contempt rather than admiration when appropriated by man.

¹ *Vid.* also “*Africana*,” Macdonald, I, 141.

² “*The Maori Race*,” *Jour. Anthr. Inst.*, xv, 195.

³ Schoolcraft, *loc. cit.*, v, 612.

The lovely Atalanta, according to Ovid,¹ gave herself as a prize to the swiftest runner; and although won by the ruse of the wily Hippomenes, voiced, in the terms of the Arcadian race, the earliest instinct of her sex. The hero-lovers of Scandinavian mythology were subjected to extraordinary trials of prowess, and Westermarck tells of a beautiful Madagascar princess, for whom kings and warriors fought, surrendering herself at last to the lover who proved the strongest and most courageous.²

**A Severe Love-
Test**

It was not sufficient among most primitive races that the suitor should be young and attractive—he must be both brave and strong; and the more enemies he subdued in battle, and the more heads of a hostile tribe he could lay at the feet of his inamorata, the more he was prized and admired.

Among the Dongoloweas, as Felkin informs us,³ the difficulty of choice between two rivals, which the modern belle would probably decide on a purely monetary basis, was determined in the following manner. The young lady tied a knife blade to each forearm, the points projecting from the elbows, then seating herself upon a log, with a young lover on each side, she slowly leaned forward, pressing the points of the blades into the young men's thighs, and the one who whimpered first was ignominiously rejected. It is a matter for pious gratitude that courting in this country is not governed by such strenuous conditions. I fear there would be more bachelors even than at present if it were.

Regarding the natives of the River Darling, Mitchell says that the possession of girls, or wives, appears to be associated with all their ideas of fighting, while the girls have it in their power to evince that universal prerogative of the fair—a partiality for the brave.⁴

It is not difficult to explain women's instinctive preference for strong men, as a fundamental law in natural selection. The strong man not only begets strong children, but is better able to protect and provide for both them and the mother. In the early stages of human and social evolution, bodily vigor was the chief factor in the struggle for existence. The strong man might perpetuate the weak woman, but the woman, however strong, could not give continued existence to the weak man. This principle did not cease to exist with the progress of civilization; but prevails, and must continue to prevail, so long as society and the human race depend, as they presumably always will, on the law of selection for their growth and perpetuation.

To the ancient Greeks, Eros was an extremely handsome boy; and

¹ Met. 8-4; et Euripid. in Phæniss.

² *Loc. cit.*, p. 255.

³ *Loc. cit.*, II, 310.

⁴ Westermarck, *loc. cit.*, p. 256.

Aphrodite was the goddess of beauty as of love. Under the names, Cupido and Venus, in the Roman mythology, they also represented, respectively, man and woman; showing that in both countries the ideas of strength and beauty were inseparably connected. And these ideas were by no means confined to the higher conditions of civilization.

The most barbarous warriors of the world will
Physical Beauty boast frequently of the beauty of their wives,¹ and more than one savage, as well as civilized, warfare has been fought for "the light that lies in women's eyes."

But while feminine beauty, in every land, stimulates passion and begets love, the concept of beauty differs very materially among different peoples; and the ideas of what constitutes it in either sex are by no means always similar. As Hume correctly says, "beauty is no quality in things themselves; it exists merely in the mind which contemplates them, and each mind perceives a different beauty;" and yet it is hard to make the enthusiastic young man believe that his Dulcinea can appear less beautiful to another eye than to his own. This kind of beauty, as an astute English writer remarks, "is peculiarly a female perfection;"²

"That loveliness, ever in motion, which plays
 Like the light over autumn's soft, shadowy days,
 Now here and now there, giving warmth as it flies
 From the lips to the cheek, from the cheek to the eyes,
 Now melting in mist, and now breaking in gleams,
 Like the glimpses a saint has of heaven in his dreams;"³

but, although the fugitive quality has been analyzed by the philosopher, and rhapsodized by the poet, and deified by the lover, and dissected by the physiologist, and idealized by the painter, and worshipped by the priest; though it has been made in all ages of the world the spur of ambition, the reward of genius, the sword of conquest, the arbiter of fate, and the secret source of empire; though a lifetime would not suffice to read the books written about it, nor two lifetimes to recount the tragedies it has wrought; though it has caused more drunkenness in the world than alcohol, more wounds than war, more suffering than disease, more insomnia than gout, dyspepsia and toothache put together; and although probably no human male biped living, or dead, has wholly escaped its influence, yet if all its victims and devotees were to rise up, and with one voice attempt its description, no two would probably agree; and there would be such a babel of sound as was never heard on the plains of Hilleh.⁴

¹ "Descent of Man," II, 373, *et seq.*

² Crabb's "Synonyms."

³ "Lallah Rookh," *Nourmahal*.

⁴ Concerning the power of physical beauty all writers are agreed. Alcibiades,

To the Chinook "the ideal of facial beauty is a straight line from the tip of the nose to the crown of the head;"¹ and while the darling little American girl despises a snub-nose, softening the harshness of the Anglo-Saxon term with the French euphemism, *retrousse*, the African maiden ridicules the "tomahawk noses" of her white sisters, as she smiles complacently upon the reflection of her own broad, flat proboscis in the stream.

**Types of
Physical Beauty**

The Tahitian women frequently remarked to Mr. Williams—"what a pity it is that English mothers pull their children's noses out so frightfully long, when they are young!"² And the Chinese women of the northern portion of the empire, according to Pallas,³ are much preferred to those of the Manchu type, who have broad noses and enormous ears.

However various the races of mankind, the standards of beauty will be found equally varied. "To our honest Fleming," says Bombet,⁴ "who has never studied design, the forms of Rubens's women are the most beautiful in the world. Let not us, who admire slenderness of form above everything else, and to whom the figures even of Raphael's women appear rather massive, be too ready to laugh at him. If we would consider the matter closely, it would appear that each individual, and consequently each nation, has a separate idea of beauty."

If there be an abstract beauty, as some claim, **Abstract Beauty** although most deny, as civilization tends to perpetuate and refine whatever is best in nature, it would seem only natural to look for it among those peoples with whom civilization has been carried to greatest perfection. This would take us naturally to either the great Turanian races of the East, or the Caucasians of the West; and it will require little argument to prove that among these, as a matter of fact, are found the greatest graces and attractiveness of person, as well as those physical features which are the most universally pleasing.

though drunk, was by his beauty alone more powerful than Achilles, as Favornius asserts; and Adrian IV, the bastard of an English priest, by the same quality won the papal throne. Shakespeare claims that when Venus ran to meet the rosy-cheeked Adonis, even the air fell in love with her, "the bushes in the way did twine about her legs, to make her stay, and did covet her for to embrace;" and Heliodorus makes the same remark about Daphne when she fled from Apollo. The old men of Troy, when they saw Helen, said that the war was well undertaken for her; and Venus, when she lost her son Cupido, offered as a reward for him seven kisses, a greater price than seven provinces would be, since any one of them, as the gallant Apulius remarks, would bring a dying man to life. But to write of the conquests of beauty would be to write a history of not only the world, but of both heaven and hell.

¹ Bancroft, *loc. cit.*, I, 227.

² *Loc. cit.*, IV, 519.

³ *Loc. cit.*, p. 539.

⁴ *Loc. cit.*, p. 278.

In considering the question of female beauty, and the influence it naturally exerts upon sexual selection in man, it is manifestly right that we should confine our inquiries to those types which are recognized as truly beautiful by considerable groups of people, and entirely apart from individual differences of taste and opinion. Mr. Spencer has claimed,¹ and with much philosophical reason, that "mental and facial perfections are fundamentally connected;" the aspects of the latter which most charm us being the external correlations, or reflections, of those spiritual perfections which constitute the inward beauty of the soul.

Bad persons, whatever their grace or regularity of form or features, and however the "beautiful she-devil" may have been exploited in fiction, are rarely *beautiful* in the true sense of the term; that beauty being, as defined by dictionaries, "such a quality or assemblage of qualities in an object as gives the eye intense pleasure," it follows that its power of agreeability must be materially lessened by those ideas of association which render it repugnant to the moral sense. Thus many women are beautiful in the ordinary acceptation of the term, perfect in the regularity, and classic in the contour of their features; and yet fall far below the exquisite and sublime beauty of Raphael's Madonnas. To attain this, those outward and visible properties of the human organism, which are most agreeable to us by reason of custom, or education, must be irradiated by an equally pleasing soul-light from within; otherwise they would be but as one of those old cathedrals of Europe, glorious in design, reflecting the sublime skill of the architect, and its walls breathing with the trophies of imperishable art, but with shrouded windows, and with no light on its altar. To be physically handsome a person must approach the physical type of his or her sex; but to be æsthetically beautiful requires, in addition, not only the reflected charm of moral goodness, but that intangible something which we call intelligence speaking in the countenance.

The Kaffirs and Hottentots are charmed with the long pendant breasts of their women, which are sometimes so monstrously lengthened as to be thrown over the shoulder to accommodate the child in suckling, when it is carried on the back;² while we admire the round, firm, protuberant breasts of lesser development, *quale decus tumidis Pario de marmore mammis*.

Mr. Reade tells us that the native girls of Gaboon, by stretching and pulling, "strive to emulate the pendant beauties of their seniors;" a result

¹ "Essays," II, 156-162.

² "Von Weber," *loc. cit.*, I, 174.

which would strike horror to the heart of an American society woman, and which is little agreeable to the white races generally.

The Makololo women make themselves plump **Female Obesity as** and, to their dusky admirers, pretty, by drinking enormous quantities of a peculiar decoction called **a Charm** "boyaloa;"¹ the Moorish women of the Western Sahara use a large quantity of milk and butter for the same purpose;² and the well known fondness of the American negress for anointing her body with cocoanut-oil and bear's grease, while a relic of her earlier African barbarism, had its origin probably in a similar idea.

In almost all Oriental countries the "stout lady" is in demand. In fact there are portions of our own where the supply sometimes runs short; but in Turkey and China, where the highest social and matrimonial ambitions are not realized so much through the *spirituelle* type of feminine loveliness as by the number of fingers of fat over the ribs, the ladies are shut up and stall-fed, like Strasbourg geese, before their prudent parents think of putting them upon the market. Indeed the pashas and mandarins, who are the chief patrons of this flourishing domestic industry, buying their wives in carload lots, and always on trial, are not as a rule highly *spirituelle* themselves, running to stomach rather than soul, and paying far greater heed to quantity than to quality. With them, no lady is prized until, instead of one abnormally active chin, she have at least three of the indolent type, and her waist and bust-lines are lost in paraboloid curves of lovely sphericity. They not only like a good thing but plenty of it.

I am proud of our American large ladies. The country wouldn't be worth loving without them; but I confess that when one came puffing up to me on the street the other day, big enough to make a fine travelling advertisement for a new breakfast food, and asked me to "inhale that car" for her, intimating that it was some new kind of smelling salts, I inwardly wished she had been smaller and less conspicuous.

A woman's face is shorter than a man's, her mouth smaller, her nose less prominent, her neck longer and **Caucasian** thinner, her hips wider, her waist narrower, her fingers more slender and pointed, and both hands and **Standard of Beauty** feet smaller and daintier. The middle line of her body is lower than man's; so that in walking her steps are shorter, and consequently lighter and more seemingly graceful; since the absence of that up-and-down movement of the head, resulting from the longer stride of the man, gives to her progress the easy, gliding movement so characteristic of the sex.

A long face, a broad mouth, and large hands and feet, are more accen-

¹ Livingston, *loc. cit.*, p. 186.

² Chavanne, *loc. cit.*, p. 454

tuated in a woman than in a man; through a greater divergence from the standard; and the use of the corset to narrow the waist, and the low-cut dress to lengthen the neck, are instinctive efforts on her part to approximate the standard. Both of the latter, however, are frequently carried to such an excess as to defeat their very object. If there is an ideal of beauty, common to the entire race, it is, as I have intimated, purely one of abstraction; and incapable of realization, so far as our present knowledge extends. *Omne simile est dissimile*; apparent similarities in taste are always accompanied by specific differences in type. The white man will see in the colored woman certain features of feminine beauty, though the woman herself is not beautiful; and most colored women would prefer white husbands, on purely æsthetic grounds, if the sexuality of the black man were not preferable to them. People are prone to associate the idea of beauty with those features and characteristics which distinguish them as a people, and if nature have bestowed upon them a narrow forehead, a brown skin, high cheek bones and a flat nose, they are always disposed to regard as defects any deviations from that specific type. Thus the white lady employs the corset or the bust-pad, or the artificial hips, to preserve her type of beauty; while the brownish, or red-skinned lady covers her body with annatto or chica-dye to preserve her type of complexion.¹

The following description of a Sinhalese² beauty shows that interesting race to be remarkably acute connoisseurs of the sex, and corroborates the fact recently stated that each nation has its own exclusive type, the description fitting accurately, according to Davy, "the general external character" of the Sinhalese women. "Her hair should be voluminous, like the tail of the peacock, reaching to the knees, and terminating in graceful curls; her nose should be like the bill of the hawk, and her lips bright and red, like coral on the leaf of the young iron-tree. Her neck should be large and round, her chest capacious, her breasts firm and conical, like the yellow cocoanut, and her waist small—almost small enough to be clasped by the hand. Her hips should be wide, her limbs tapering, the soles of the feet without any hollow, and the surface of the body in general, soft, delicate, smooth and rounded, without the asperities of projecting bones and sinews." Barring the flatness of the feet, this description is good enough to satisfy the most fastidious, even among ourselves.

"A small round face," remarks Castrén, "full rosy-red cheeks and lips, white forehead, black tresses and small dark eyes, are marks of a Samoyede beauty;" while among the Tartar women, who have much

¹ Humboldt, *loc. cit.*, III, 236.

² Davy, *loc. cit.*, p. 110, *et seq.*

smaller noses than are seen ordinarily in Europe or America, "the smaller their noses the handsomer they are esteemed."¹

In Fiji the peculiar broadness of the back of the head is regarded as a great mark of beauty;² and among the Egyptian ladies, as we are informed by Mr. Lane, we seldom meet with that corpulence which is so much admired by most other African peoples.³ The negro loves thick lips, the Kalmuk Tartar the turned-up nose, the Aztec the flattened head, the North American Indian the flat forehead, the natives of Sumatra, Tahiti and Samoa, the pressed nose and broad occiput, the Caucasian the high, broad forehead, and large eyes, the Samoyedes from the middle Obi, small eyes, and the native of Central Africa, the split-lip and stretched ear-lobes. But although these divergencies from a common physical type are startling, and often ludicrous from our point of view, the anthropologist who strives to deduce from them an argument against the scriptural theory of special creation, might just as well argue that a lady ceases to be herself the moment she changes her dress.

Tempora mutantur, nos et mutamur in illis; and the fashions of the face, the walk, the smile and the bow, are not less fickle than are those of our dress.

If we are not born handsome much can be done to remedy the unfortunate defect by the professional beautifier, provided
Artificial Beauty he or she be a physician, educated, and capable of discriminating between what is helpful and what is harmful; but the astonishing folly with which women put themselves, their health, happiness and the remnant of beauty they may possess, into the hands of ignorant and unscrupulous quacks, is one of the most inexplicable problems of the present age. Women are fed on arsenic, which in tablet form is sent broadcast through the mails, to whiten the complexion, until by its prolonged administration the bowels are ulcerated, the heart becomes irritable and weak, the cutaneous sensibility impaired, the breathing shallow and difficult; and are only turned over to the physician when Bright's disease, paralysis, or impending perforation of the intestine has rendered the case hopeless. As the "beautifying treatment" is always kept religiously from the family physician, he is of course unable, frequently, to trace the etiology of the illness; and can only prescribe as best he may, and protect the quack by writing a death certificate when the inevitable contingency results. I mention arsenic, because it is the commonest, although only one, of hundreds of drugs used for similar purposes; and because it is, probably, the most insidious as well as fatal in its ultimate results.

¹ De Rubruquis, *loc. cit.*, p. 33.

² Waitz-Gerland, *loc. cit.*, VI, 543.

³ *Loc. cit.*, I, 38, *et seq.*

As a typical instance of the effect of this drug in paralyzing the facial nerves, to which it owes its cosmetic power, it is related of the great operatic singer, Giulia Grisi, who died in Berlin in 1869, and who, to preserve that classical beauty of features for which she was so universally famous, resorted to the use of arsenic, that in 1856, when she appeared as *Semiramis* in New York, her face was simply a death-mask, having completely lost its mobility through paralysis of the muscles of expression. She could neither laugh, smile, nor otherwise assist the power of speech with those delicate facial movements which so materially emphasize it; and those who conversed with her, off the stage, for some years prior to her death, describe her appearance, and efforts at articulation, as peculiarly strange, pathetic and ghastly.

The generally wrinkled and shrivelled appearance of the savage's skin is doubtless due in large degree to the custom of painting it, and the fact ought to be sufficient to call attention to a like danger attending the pernicious custom in our modern society. It does not require a medical education to appreciate the fact that the pores of the skin, the "breathing organs" of the body, and with excretory functions vitally important and necessary in eliminating waste matter from the system, can only be clogged up with paint, or powder, and deprived of their functional usefulness, at the peril of destroying both the beauty and life of the skin itself. This is amply proven by the haggard, dry and withered appearance of those who habitually use paint, when they are not "made up;" and as to the use of other cosmetics, it may be briefly stated that whatever tends to *conceal*, instead of to *correct*, any defect of physical function must be injurious.

To simply condemn the use of these so-called "aids to beauty," without directing attention to the fact that they in every instance defeat the very purpose they are used for, would be a waste of words; since the desire to be beautiful is so powerful and congenital an instinct, and so inseparably identified with our nature, that most of us, but particularly the female portion, would imperil our very souls to satisfy it.

All women desire to be loved; but since love can be easily shown not to depend on, nor exhibit inseparable connection with, the æsthetic pleasure which physical beauty excites, it is plain that it does not lie at the bottom of our desire to be beautiful. The savage mother who paints her child does it not for the purpose that she may love it more, but simply to make it more beautiful and agreeable to her eyes; and since, among all races, the Baconian aphorism might very appropriately read—

**The Desire for
Beauty**

be easily shown not to depend on, nor exhibit inseparable connection with, the æsthetic pleasure which physical beauty excites, it is plain that it does

beauty is power,¹ we need hardly expect that the civilized woman will neglect those arts of personal decoration which instinct has taught her savage sister to adopt; unless, as I have intimated, it can be shown that the practice destroys rather than aids such a purpose, which, I think, I have shown to be the case.

The practice of painting the body was resorted to, originally, to exaggerate the natural color of the skin. The Indian is red, therefore he paints himself red. The Negro is black, so he paints himself black; and the Caucasian being white, naturally chooses the white pigment.

The natives of Tana, who are copper colored, enrich their complexions with a dye a few shades darker;² and the Barnabi Islanders, a little lighter than the Tanians, use yellow turmeric to give their bodies a whiter appearance.³ The Javanese smear themselves with a yellow cosmetic, but only, as Crawford naïvely remarks, "when in full dress;" and Marco Polo says⁴ of Maabar, on the Coromandel Coast, "the children that are born here are black enough, but the blacker they are the more they are thought of; wherefore, from the moment of their birth, the parents do rub them every week with oil of sesame, so that they become black as devils. Moreover they make their gods black, and their devils white, and the images of their saints they do paint black all over."

This custom—exceedingly uncomplimentary to the white race—goes to prove the truth of Von Humboldt's assertion that "in barbarous nations

¹ The instances in history where both men and women have achieved distinction through physical beauty alone are numerous. Men have been made kings through it, as was Saul among the Hebrews. Ganymede was taken to heaven by Jupiter for his beauty, and Hæphæstion was loved by Alexander, and Antinous by Hadrian, for the same cause. Chariclea alone escaped death at the hands of the pirates, for her beauty; and Irene, similarly, at the sack of Constantinople. Rosamond the Fair was the only one who dared insult Henry II; and Menelaus, coming to kill Helen, as the cause of all the suffering and bloodshed in the Trojan war, dropped his vengeful sword in her presence. Even the animals recognized the power of beauty. When Sinalda, the queen, was to be torn in pieces by wild horses we are told by Saxo Grammaticus that "the wild beasts stood in admiration of her person;" the great Alexander married Roxanna, a poor girl, for her beauty alone; the beauty of Esther set fire to the Persian Court; Cleopatra conquered Rome by hers; Delilah, Samson; Judith, Holofernes; Bathsheba, David; Roxalana, Solimon the Magnificent; the very Devil came from hell to steal Proserpine for no other motive, and when, as Tennyson sings.

"Barefooted went the beggar-maid
To meet the King, Cophetua,
In robe and crown the king stepped down,
To meet and greet her on the way."

² Turner, *loc. cit.*, p. 307.

³ Angas, *loc. cit.*, p. 381.

⁴ *Loc. cit.*, II, 291.

there is a physiognomy peculiar to the tribe, or horde, rather than to any individual;" and our own associated reflection that, as the white woman, by her toilette and cosmetics, tries to realize *her* standard of beauty, so the various barbarous practices I have mentioned represent the savage desire to approximate theirs.

And this theory not only applies to the physiognomy but to the body as a whole. Variations of stature are known to be fewer

Causes Influencing among savage than civilized people,¹ a fact explainable

Stature

in part by the law of natural selection, and partly by a savage unity of idea in reference to standard, which

civilization tends to greatly diversify. Uniformity of condition, also, may, as has been suggested,² influence, to some appreciable extent, this similarity of stature among savages. People whose food, air, occupation and pastimes are the same, can hardly be expected to present any marked differences of physical development; but that such differences do exist under different conditions of daily life, is demonstrated by the fact, first noticed by Quetelet, that there is not only a difference in stature between inhabitants of *cities* and of the *country*, but between members of *different professions*.³

There are also deviations from the national type caused by *disease*, which, under long-continued processes of transmission, may easily become permanent, although the natural tendency is fortunately towards extinction in such cases. Certain kinds of constitution, by long usage, become adapted to certain forms of environment, and climatic conditions, and in the fierce struggle for existence which humanity constantly presents, types of *strength*, rather than *beauty*, are most likely to prevail. Indeed the latter, being closely allied to effeminacy, when it develops in man, having no sexual quality to sustain or perpetuate it, must yield inevitably to the processes of selection everywhere operative.

Geoffroy has very interestingly pointed out⁴ that

Dwarfs and Giants persons who deviate markedly from a common standard of stature, either dwarfs or giants, are as a rule abnormal in other respects, also; being usually deficient both in intelligence and the power of reproduction. It is a matter of every-day observation that enormously large men have usually small or no families; as is the case also with unusually large women; while the greatest fecundity seems to prevail among those of medium size. It has also been remarked⁵ that men of great size are not possessed of strength in proportion, and that the greatest proportional degree of muscular power is usually found among

Godron, *loc. cit.*, II, 310.

"A Treatise on Man," p. 59.

² Westermarck, *loc. cit.*, p. 265.

⁴ *Loc. cit.*, I, 158, *et seq.*

⁵ Lawrence, *loc. cit.*, p. 400.

dwarfs. The conditions of life in civilized communities may perpetuate and guard, for some time, these abnormal characteristics; but a little reflection will convince us that they would soon perish, where fidelity to a common type prevails, and the principle of selection is enhanced by the savage struggle for existence.

It is interesting to note the theories of writers as to the effect produced on various races by the process of acclimatization. It has been asserted that the curly hair of the European reverts to the length and straightness of the original Indian type, among his American descendants; and while Englishmen are all fairly corpulent at home, and while there is a tendency for them to grow fat at the Cape,¹ in the United States and Canada, as well as Australia, they are apt to become lean, and taller, as if steatopygy, or fatness of the buttocks, were a peculiarly British institution. It would be interesting, were the inquiry cognate, to trace the connection between these anthropomorphic changes, due to climatic and environmental causes, and the apparent inability of Europeans to found colonies in the tropics; the more so as we have only recently undertaken such an experiment ourselves; but those who desire to pursue such investigations further may do so in the works of Spencer, Darwin and Wallace.²

It may be pertinent to remark, however, that as, in the opinion of most British medical officers, an English regiment of a thousand men would completely die out, from disease and other casualties, in a period of thirteen years; and, as Springer has stated that a regiment of eight hundred men loses, within ten years, more than seven hundred, our prospective cost in men and money, from holding and colonizing the Philippines, is likely to prove not only great, but a repetition of every experience of the past in the same line. Of a third generation of Europeans in India, says Colonel Hadden, children only are met with, and they commonly die before the age of puberty; and Mr. Squier makes the equally startling statement that the pure whites of Central America are "not only *relatively*, but *absolutely*, decreasing in numbers; whilst the pure Indians are rapidly increasing, and the Ladinos more and more approximating the aboriginal type."³

The negroes of the United States have undergone a residence change which has left them at least two shades lighter in complexion than the primitive African; and Rohlf records the case of an African boy who, after a residence with him in Germany of two years, was changed from a

¹ Westermarek, *loc. cit.*, p. 268.

² See also on this subject an able Paper by Dr. Felkin, in the *Edinburgh Medical Journal*, III-II, 252.

³ *Loc. cit.*, p. 56, quoted by Westermarek, *loc. cit.*, p. 269

deep black to a light brown.¹ In the "Philosophical Transactions" there is even a record of a negro who "became as white as a European;" but this, I am inclined to think, was probably a case of congenital or acquired leucoderma, which, by reason of its lesser frequency in Germany than in this country and the tropics, was less understood. All things considered, we may take it for granted that racial characteristics are very closely connected, in some way, with conditions and environments. Intermixture of blood has caused great confusions among racial types, which require the slow growth of years, sometimes, to eradicate; but the tendency among all races, notwithstanding the ingenious arguments and theories of the evolutionists, is to *revert to*, and not *deviate from*, the parent type. Thus the statement of Reclus, as quoted by Quatrefages,² that "within a given time, whatever their origin, all the descendants of whites, or of negroes, who have emigrated to America, will become redskins," though extravagant, yet recognizes the great primitive principle I have noted, and is not devoid of a certain degree of support in the anthropomorphic changes at present undoubtedly going on among our people.

Many thinkers deny *in toto* the agency of external
Influence of influences in creating racial differences; and Professor
Heredity and Weismann is of the opinion that "acquired char-
Environment on acters are not transmitted from parent to offspring."³
Man

If the latter be true, and it is well borne out by observed facts, the evolution of the organic world becomes at once unintelligible, impossible, so far as it relates to man, and the most widely accepted doctrine of the present day, the law of evolution, becomes practically a dead letter. It is well known that bent and deformed limbs are not perpetuated in the offspring; the Chinese girl does not inherit the small feet of her mother; the man with skin browned by long residence in the tropics begets a child *perfectly white*, and of the immemorial mutilations practised upon the body for generations, by savage tribes, not a hint is transmitted to the offspring. So, psychologically, the children of musicians, of poets, of painters, do not inherit their parent's talent nor genius; and facts even go to prove that children of civilized parents, permitted to grow up in a wild or isolated condition, lose even the language of their race and adopt the sign language of nature.⁴ These facts certainly go to prove that differences of race are *not* the direct result of adaptation; and lead us to assume that no heredity of acquired character, if there be such, in the face of the facts stated, and the quite respectable authorities quoted, can explain the diversity of human races. The children of negroes are *black*, wherever

¹ *Loc. cit.*, III, 255.

² Weismann, *loc. cit.*, p. 81.

³ *Loc. cit.*, p. 255.

⁴ Rauber, "Homo sapiens," etc., pp. 69-72.

born; the children of Caucasians *white*, wherever born; and the color of each we can only assume to be the correlative, or result, of certain physiological processes, long continued, which, in the country of a man's nativity, were exercised rather with a view to his continued physical existence than the development of racial characteristics.

This is shown by the fact that the native-born child survives, while the foreign-born child perishes; even though the parents of the latter have undergone those functional modifications which necessarily followed their change of abode. I dwell thus at length upon this question of race differences, not with the hope of adding anything new to the great fund of information so patiently gathered by other, and abler, students of anthropology, but because the fullest development of racial characters is necessary to the production of perfect health; and perfect health lies at the very bottom of that outward physical beauty which is the strongest incentive to sexual selection.

Thus have I narrowed the theme down once more to the field of original discussion, and in following the thread of reasoning

What is Beauty? by which I hope to trace the origin and development of that innate instinct which teaches man to prefer beauty to ugliness, in the selection of his mate, I do so with a perfect knowledge that I am contravening one of Mr. Darwin's most skillfully framed laws of human descent.

"The men of each race," says that incomparable anthropologist,¹ "prefer what they are accustomed to; they cannot endure any great change; but they like variety, and admire each characteristic carried to a moderate extreme. . . . As the great anatomist, Bichat, long ago said, if everyone were cast in the same mould there would be no such thing as beauty. If all our women were to become beautiful as the Venus de Medici, we should for a time be charmed; but we should soon wish for a variety, and as soon as we had obtained variety, we should wish to see certain characters a little exaggerated beyond the then existing standard."

In the foregoing statement, it will be observed, there is a definition of the simple law of desire, but without the slightest attempt to explain that desire, or the processes by which it is to be satisfied. "So in the fashion of our dress," says Westermarck,² following the Darwinian idea, only to reject it at the end, "we see the same principle and the same desire to carry every point to the extreme. Man prefers, to a certain extent, what he is accustomed to see. Thus the Maoris, who are in the habit of dyeing their lips blue, consider it a reproach to a woman to have red lips;" and we ourselves dislike, on the whole, any great deviation from the leading fashions, although

¹ *Loc. cit.*, II, 384, *et seq.*

² *Loc. cit.*, p. 274.

man always seeks *some* variety. Now in one way, now in another, he changes his dress in order to attract attention, or to charm.

The fashions of savages are certainly more prominent than ours; but the extreme diversity of ornaments with which many uncivilized peoples bedeck themselves, shows their emulation to make themselves attractive by means of new enticements.¹ But it would be ridiculous to associate the race's ideal of beauty with such capriciousness of taste, as Westermarck very sensibly intimates. The point in which Mr. Darwin's argument courts objection is his claim that racial differences are due to different standards of beauty, whereas it appears to me far more probable that different standards of beauty are due to racial differences. The point, however, is a minor one, and only distantly connects itself with the question under discussion.

Sexual selection has undoubtedly exercised some influence upon the physical aspect of mankind; but, since personal deformities are far rarer, by general assent, among savage peoples than civilized,² it will have to be admitted that other influences must have been operative, more directly traceable to civilization itself. Deformities are far less likely to survive among races where hardship and endurance are the supreme test of life,³ than under the protecting ægis of civilized law and the humanitarianism of religion; and less likely to perpetuate their kind in the face of an aversion, far stronger in the former than the latter, where questions of convenience and expediency are apt to intrude.

In concluding this subject, it is hard to see how such slight deviations from the original human type, which characterized, as Mr. Darwin asserts, the several tribes into which mankind was originally divided, could, even in the long process of time, develop such a striking difference as we find, for instance, between the color of a European skin and that of an African; and all the greater reluctance should the eminent naturalist have felt in making such an avowal in that none could be more fully conversant than himself with the fact that the larger apes have identically the *same* color of skin as the human races, living in the *same* country.

We come now to consider the question of love as it relates to sexual choice; for although the latter has been shown to be largely influenced by beauty, it has been equally shown that beauty is almost wholly a question of taste and custom; while love, both sexual and of kindred, is common to the whole

¹ Marsden, *loc. cit.*, p. 206.

² Humboldt, *loc. cit.*, 1, 152; Waitz, "Introduction," etc., p. 113; Brough Smyth, *loc. cit.*, 1, 30.

³ Lawrence, *loc. cit.*, p. 422, *et seq.*

race of man. While it cannot be denied that beauty of face more frequently excites love than any other personal characteristic, yet it is equally undeniable that a vast number of marriages occur where it is *not* a dominating factor; the highest type of happiness, probably, more frequently arising from those unions entered into on purely moral or affinitative grounds. Of course the idea of beauty is not wholly excluded by the fact that physical beauty is wanting. There may be a *moral*, or psychological beauty, perceivable only to the eye which forms it, perhaps; but, notwithstanding the exceptions, those unions are most apt to be permanent and happy in which physical beauty combines with high moral worth. Perfect sexual love can only result from a perfect union; namely, physical and psychological fitness; and to secure this, reason and judgment must be summoned to the aid of the sexual sense. True love, unlike Jonah's gourd, does not spring up in a night. It is the growth of years, like everything else that is valuable and permanent. Its seed being an original perfect sexual adaptability, it is nourished and fructified by harmony of disposition, sympathy, companionship, mutual forbearance, unity of sentiment, and willing discharge of duty; growing stronger, purer, holier and more beautiful, through the days, months and years of the earthly pilgrimage; until, pruned of its dead leaves of selfishness, and watered by the tears of common joys and afflictions, it blossoms out at last into that great overshadowing tree of divine love of which it is a part.

No matter what its immediate precipitating cause, if conjugal congeniality lie at the bottom of a marriage, it is bound to turn out all right; and no matter under what **Conditions of a** roseate auspices of romanticism, and so-called love-
Happy Marriage at-first-sight, it may be entered into, if this congeniality be wanting, it is bound to turn out all wrong. It is so easy for a young lady to imagine herself in love, when she only dreads becoming an "old maid;" to confuse love of the *man* with love of *men*, or of money, or home, or social position; and so hard to dissociate it from selfishness and adventitious circumstances, or to recognize even the existence, as a reality, of that pure, holy and disinterested love which comes only of a perfect union both of soul and body.

And on the other hand—indeed far oftener—a man feels and believes himself in love every time he experiences the craving
Love in Most Cases of his sexual instinct, without the remotest realization
Simply Sexual of the deeper and holier meaning of the word; and
Desire not unfrequently marries in such a mesmeric trance, only to be awakened, most disagreeably, by the voice of the judge, perhaps, assessing the amount of alimony.

How common it is for women, when they hear of some unfortunate case of seduction, to cry—"poor soul, she couldn't help it! She loved him so!" If I could speak directly to the ladies I should tell them there is no love in such cases. It is a mock article, mesmerism, hypnotism if you like, and if it satisfy your consciences to give it such euphemistic names; but, my candid opinion is, it is nothing but a very natural sexual desire which has simply failed in its purpose to escape detection.

So when a moping, haggard wretch throws himself into the river, because Mary Jane has refused him, and when Mary Jane herself loses her appetite, begins to indite love ditties, and pines away in seclusion, be assured it is not true love. True love doesn't do such things. They are done only by the morbid, neurotic, diseased temperament, the unconscious victim of sexual hyperesthesia, who mistakes his own infirmities for an emotion he is probably quite incapable of ever feeling or conceiving; and who proves his ignorance of the true concept of love by inflicting pain upon himself, rather than pleasure upon the object of his passion.

But, to analyze the question more closely, the stimulating impressions produced upon us by health, youth, beauty, symmetry of form, ornamentation, or other species of attraction, are all elements of sexual feeling. The repugnance which every man feels for sexual intercourse with a woman of another race, possessed naturally of a different standard of physical beauty, and, possibly, a different degree of desire, as well as his instinctive horror of incest, or of intercourse with animals, belongs to the same class of sexual phenomena. Around this passion, as a fundamental element, are grouped such a host of subjective feelings as would fill a whole volume in their analysis; but it is only to the most prominent of these that I shall ask the reader's attention for the present.

The love of the savage, although differing greatly from that of a civilized man, is nevertheless made up largely of the same

Love of Savages ingredients. Thus, although in the latter conjugal affection reaches a much higher degree of development, it is by no means absent in the former. Even among the wretched Bushmen of South Africa, possibly the lowest type of human beings, there is love in all their marriages;¹ and among the races of the Upper Congo there is a certain kind of poetry, a chivalry, observable in their courtship and marriage, little to be looked for among such a race.² The same touch of chivalrous sentiment is seen in the sexual relationship of the Tauaregs;³ and Dr. Schweinfurth asserts that even the man-eating Niam-Niam display an affection for their wives "which

¹ Chapman *loc. cit.*, I, 258.

² Johnson, "The River Congo," p. 423.

³ Chavanne, *loc. cit.*, p. 208.

is unparalleled among other natives of an equally low grade." The Esquimos are frequently seen "rubbing their noses together—their favorite mark of affection;"¹ and the Tacullies, as Harmon informs us, are both fond of and kind to their wives.² Catlin goes so far as to say that the North American Indians are not "in the least behind us in conjugal affection;"³ Mantegazza discovered it among the South American tribes;⁴ the Fuegians are reported to show a great deal of affection for their wives, and indeed, as Westermarck intimates,⁵ it seems difficult if not impossible to find any portion of the human race, however rude, where conjugal affection is entirely wanting.⁶

Although far less intense among savages than its sexual analogue, parental love, being in one sense less vital to the existence of the species, seems, nevertheless, to be fully as primitive as the former; and, equally as in the animal kingdom, lies at the bottom of that instinct which prompts the male to watch over and defend the female during her period of pregnancy. Only in man, to his shame be it said, is this law sometimes disregarded; but on the other hand only in man is conjugal love found in its greatest perfection, deepened and broadened by the love of offspring and the refinements of reason.

Marriages frequently occur both in civilized and savage life, in which love, or even a pretence of it, has no part. Wives
Marriage Without are purchased, captured, stolen or traded for, with
Love as sure a foundation, very often, for subsequent happiness as when obtained in the more natural and legitimate way. The Sabine maidens made faithful and loving wives for their Roman captives, as Mr. Rollin informs us;⁷ and the experiences of modern society, as well as the facts previously quoted, go far to prove the assertion of the Eskimo to Mr. Hall, that "love, if it come at all, comes after marriage."⁸

Among the Australians, according to Mr. Smyth, the bride is not honored with the tenderest kind of a wooing. She is simply seized, and dragged from her home. If she resist, a spear is thrust through her foot or leg; but, notwithstanding the harshness of the courtship, there seem to be few cases in which the husband's subsequent devotion, fidelity and kindly affection, do not in the end evoke kindred sentiments in the wife.⁹

Sexual love has been greatly refined and spiritualized by the growing altruism of society, and the influence of religion. In China it was considered "good form" for a man to beat his wife; and if he spared her a

¹ Nansen, *loc. cit.*, II, 325.

² *Loc. cit.*, p. 292.

³ *Loc. cit.*, I, 121.

⁴ "Rio de la Plata," p. 456.

⁵ *Loc. cit.*, p. 360.

⁶ See also Weddel, *loc. cit.*, p. 156.

⁷ *Loc. cit.*, I, 39, *et seq.*

⁸ Hall, *loc. cit.*, p. 568.

⁹ Smyth, *loc. cit.*, I, 24.

little, it was less from sympathy than to save the price of another. In Hindu families, Mr. Dubois says, "sincere mutual friendship is rarely to be met with."¹ The average Hindu has no higher conception of a wife than that of a slave, to wait upon him, afford him sexual pleasure and bear him children; and that love of which the Persian poets, Hafiz and Firdausi, wrote so glowingly, had, as Polak observes, "either a symbolic or a very profane meaning;"² for the life of the Persian woman, of any class, was not a pleasant one.

That feeling of unity which makes husband and wife true and inseparable, for better or worse, can only properly develop in a society where moral principle is stronger than sexual passion, and where selfishness gives way to disinterested sentiment. In the ancient civilizations of the East, even yet, there is almost a complete absence of that tenderness and consideration for the sex which constitute the chief charm of modern society, and it is only when affection becomes more prominent than mere sexual desire, in the matter of matrimony, that the morals of a people become purer and the marriage contract more sacred.

Affection is always strengthened by sympathy, as sympathy is strengthened by affection. Community of interests, sentiments, tastes, culture, age, is essential to permanency of love and perfect happiness in the married state.³ Love is sometimes excited by contrasts, but only within certain limits.⁴ The contrast must be in minor points of character, and never so strong as to wholly exclude sympathy. Great differences of age are, on purely physical grounds, almost universally fatal to both sympathy and sexual fitness. While many, apparently, happy marriages occur between the old and young, it will be found on close investigation that such happiness, if it really exist, is founded on some factitious charm of manner, temperament, politeness, or culture of mind, rather than on those natural beauties of form which originally prompted the sexual union. Therefore men of judgment, who marry comparatively late in life, always guard against too great a disparity of age, there being such an inviolable law of similarity between the objects, interests, pleasures, antipathies and sexual feelings of youth, as to almost certainly insure those punishments of its violation with which the society of today is only too sadly familiar.

¹ Quoted by Westermarck, *loc. cit.*, p. 361.

² *Loc. cit.*, I, 206.

³ Bain, *loc. cit.*, p. 117.

⁴ Westermarck, *loc. cit.*, p. 362.

CHAPTER THREE

BETROTHAL, MARRIAGE, DIVORCE

THE betrothal of children, either for purposes of political expediency, strengthening the ties of clanship, or enlargement of territory, which history shows us to be, and to have been, one of the commonest practices of present civilization as of former savagery, must not be accepted as setting aside every instinct of sexual adaptability and individual choice in marriages of the human race. As liberty of selection has been already shown to be a fundamental law among the lower animals, it cannot be supposed that even the dictates of expediency, and the exigencies of refined life, should wholly abrogate it among men. Hence

we find, as Mr. Schoolcraft remarks of the North American Indians, that amongst almost all savage races "marriages are brought about sometimes with, and sometimes against, the wishes of the graver and more prudent relatives of the parties."¹ Instances are cited by Heckewelder and others² of Indians who have committed suicide through failure to secure the wives of their choice; and among the Kaniagmuts, Thlinkets and Nutkas, "the suitor has usually to consult the wishes of the young lady." We are told that among the Pueblos "no girl is forced to marry against her will, however eligible her parents may consider the match;"³ and in Terra del Fuego the eagerness with which the young girl seeks for a husband is only equalled by her uniform success in getting the one she wants. The modern civilized custom of the girl running away from the man she dislikes, to take up with the one she likes, an inalienable sexual right, call it elopement or what you will, has a perfect parallel among the Dacotah tribe, as we are told, where many matches are made by elopement, much to the chagrin of the parents.⁴

But the reverse is also the case in many savage countries. In Australia, girls are contracted for in infancy; as also in New Guinea, New Zealand,

¹ *Loc. cit.*, p. 72.

² *Vid. Westermarck, loc. cit.*, p. 215.

³ Bancroft, *loc. cit.*, V. I, p. 549, note.

⁴ Schoolcraft, *loc. cit.*, V. III, p. 238.

Tahiti, China and the Philippines. In the last mentioned place, the farming out of young girls as temporary wives, or *queridas*, by the father, or in some cases the padres of the church, was a very agreeable industry to the young American officers during our first occupation of the islands; and was only brought to a sudden halt by stringent orders from the War Department, in 1902. The usual terms were, five dollars down, paid to the legal guardian of the girl, and a weekly rental of fifty cents, with board and lodging, of which the fair *matrimonia* was herself the recipient.

In British India the same custom not only existed, but among the natives themselves fully one-third of the married women of all classes were contracted for, or married in infancy. The Kurnai girl of Australia had a decided freedom of choice; and should her parents refuse their consent, she ran away with her lover. Sometimes, on her return, she would be forced into the same objectionable union, when another elopement took place, three such elopements usually being sufficient to overcome the parental objection; but if not, all she had to do was to get the lover to impregnate her, which effectually ended the opposition.¹

The Australian races were quite liberal to women in the matter of choosing husbands, as were also those of New Zealand. The Maoris have a proverb, "as the fish selects the hook which pleases it, so woman chooses one husband out of many;"² and in Tonga, fully two-thirds of the girls marry with their own consent. The method of choosing a husband among the ladies of Aroræ was amusing. The girl sat in the lower room of the house, and her admirers, perhaps fifteen or twenty, assembling in the apartment immediately above, each one let down through the chinks of the floor a long strip of cocoanut fibre. She pulled upon one, asking whose it was; and if the voice was not that of her favorite, she went on from one to another till she found the right party.³

In Sumatra, if a young fellow ran away with a virgin, which, considering the scarcity of real virgins there he was eminently justified in doing, the father had the power to take her away from him, on his return to parental jurisdiction, unless he paid over the stipulated price; while among the women of the Chittagong Hill-tribe, in India, according to Lewin, the privilege of selecting their husbands "is to the full as free as that enjoyed by our own English maidens."

In China, Japan and Korea, the law of mutual choice largely prevails; and in Africa most of the tribal women may select their suitors at will. The Madi girls, as is stated by Dr. Thomas H. Parke,⁴ have great liberty in choosing companions to their liking; and among the Kaffirs, as

¹ Mathew, *loc. cit.*, XXIII, 407.

² *Vid.* Turner, "Samoa," p. 295.

³ Taylor, *loc. cit.*, p. 299

⁴ *Loc. cit.*

Mr. Leslie remarks, it is a great mistake to suppose that a girl is sold by her father, as he would sell a cow.¹

Among the Cathæi the girls choose their husbands, and the young men their wives; and Herodotus states that a similar rule prevailed among the Lydian people. Notwithstanding the arbitrary power which the Hebrew law gave the parent over the person of the child, there was yet, as we learn from the Scriptures, considerable liberty of choice accorded the girl in selecting a husband; and in view of the cases quoted, which might be multiplied at will, it seems impossible to coincide in the view of Letourneau that, "during a very long period, woman was married without her wishes being at all consulted."²

Indeed it appears difficult, considering our present system of social caste, and the various restrictions with which parental ambition has hampered marriage, to avoid the conclusion that, under primitive customs, women enjoyed possibly a greater degree of personal liberty than she does today.

There is little reason to doubt that the earliest conception of woman's use in the world was identified with the idea of man's sexual gratification. The social pleasure she is capable of imparting, through her graces of mind, and noble qualities of soul, did not weigh with the savage.

He took her simply and solely as the mistress of his lust, and when she bore him a daughter, on the principle that women "eat but do not hunt," just as soon as the daughter reached a marriageable age she was disposed of to the most desirable applicant. But notwithstanding that bride-stealing and rapes were quite the rule among most of the savage races, a careful investigation of the subject will convince us that many, if not most, of these apparent outrages were perpetrated with the connivance and consent of the young lady herself; so that the majority of such cases come more properly under the head of elopements than bride-stealing."³

The boy, as well as the girl, could of course be bartered away, sold or even killed, if the father thought proper; but while the boy attained freedom from parental control at maturity, the girl always remained more or less amenable to it, so that marriage to her became rather a change of owners than one of social or domestic status. Nor, even in cases of enforced contract, were the conditions greatly different from our own. The man who had been induced to marry a wife he did not like, simply divorced her,

¹ *Loc. cit.*, p. 194.

² "Sociology," p. 378.

³ Westermarck, *loc. cit.*, p. 223.

choosing another more to his taste; and this law, although stubbornly resisted by the *patria potestas* of the Roman and Aryan races, and the monogamous tendency and divorce restrictions of Christianity, was, nevertheless, too closely in accord with natural instincts to be ever wholly abrogated.

Primitively, the father's power over the child rested almost entirely in his superior strength. Later, it was enforced by religious precept; and in modern days it derives a fresh access of authority from the customs and traditions of civilized society. The Chinese, among

whom veneration for the parent is an important element of their religion, have a maxim that, "as the Emperor should have a parent's love for his people, so a father should have a sovereign's power over his family;"¹ and, among both them and the Japanese, this principle is so faithfully inculcated as to induce the greatest respect for age, and I have seen in Japan, with intense pleasure, a whole company of young men and women rise spontaneously to their feet at the entrance of an aged person into the room where they were assembled. Indeed, among the latter people, the father enjoys the same rights as the old Roman *paterfamilias*; and in such high regard is filial piety held that not even marriage weakens the hold of the child upon the parent.

It is astounding to what lengths filial obedience is sometimes carried. A Japanese maiden, "pure as the very purest Christian virgin, will, at the command of her father, enter a brothel tomorrow, and prostitute herself for life."² It seems hard for us to associate purity with such obedience; but when we consider that ancestor-worship, which is a large part of their religion, is built on this very element of parental regard and veneration, we can better understand such a species of self-abnegation.

Among the ancient Arabs, Persians and Hebrews, the parent's will was supreme. According to the law of Jahveism, a father was permitted to sell his child to relieve his personal necessities, or to offer it to his creditor in pledge for a debt.³ Death was the penalty for striking, or even cursing a parent; although the penalty must be inflicted, not by the parent himself, but by the communal court of the elders.⁴ A Hebrew father not only selected a husband for his daughter but wives for his sons;⁵ and in the precepts of Ptah-Hotep, which dispute with the Book of Job the claim of being the oldest book in the world, and which was the

¹ H. Spencer, "Prin. of Sociology," 1, 739.

² Westermarck, *loc. cit.*, p. 227.

³ Ewald-Solly, *loc. cit.*, p. 190.

⁴ Deuteronomy xxi, 18, *et seq.*

⁵ Genesis xxiv, 3, 4, 5.

household law among the Egyptians, we read that "the son who accepts the word of his father will attain old age on that account."¹

The ancient Roman claimed, and was awarded by **Among Greeks and Romans** law, the *jus vitæ necisque* over his children. He could imprison, sell, destroy or otherwise dispose of them, under an explicit law of the Twelve Tables (*Duodecem Tabularum Fragmenta*); and from Plutarch we learn that "Brutus condemned his sons to death, without judicial forms, not as consul, but as a father."² The consent of the *paterfamilias* was always a condition of marriage; and children could not contract a legal union if this were withheld.³ Filial subjection of the son to the father also existed among the primitive Greeks, but, as Westermarck points out, "disappeared at an early period in Athens, and somewhat later at Sparta."

The relations of Ulysses and Laertes, in the *Odyssey*, is quoted to show that at least in the decrepitude of age a father might be deposed from the headship of a clan, or family. At Athens, a son was held within the father's power until his twenty-first year; while women remained in a condition of nonage throughout life. A woman's power over property passed to her husband at marriage; and as a rule she was given in marriage by the parent without being consulted, and frequently to a man she did not even know.⁴

Among Teutons and Russians Among the early Teutons, while the father possessed the power of selling his children, an adult son could, if he wished, put an infirm parent to death; and Pardessus tells us that, among the Franks, no such *patria potestas* existed as among the Romans.⁵ In choosing a wife, however, the young man had to take council of his kin, who usually passed on the eligibility of the lady, and determined the nature and value of the bridal gifts, women always being regarded as helpless and dependent.

In Russia, the word father (*Batushka*) is applied indiscriminately to the head of the family; to the *starosta*, the governor of a province, the emperor, and to God; showing the measure of respect and reverence in which the title is held.⁶ The same rule holds among all the Slavonic races; the South Slavonian youth, according to Dr. Krauss,⁷ not being permitted to make a proposal of marriage to a girl without the will and consent of his parents; the daughter, of course, enjoying still less individual freedom.

¹ "The Precepts of Ptah-Hotep," XLII, 39.

² Quoted by Westermarck, *loc. cit.*, p. 229. The daughter or sister, however, could not be sold, among the early Greeks, unless she were found to be a wanton.

³ Justinian, "Institutiones," I, title x. Also Mackenzie, *loc. cit.*, p. 104.

⁴ Becker, *loc. cit.*, II, 446.

⁵ *Loc. cit.*, p. 446.

⁶ Haxthausen, *loc. cit.*, II, 229.

⁷ *Loc. cit.*, pp. 313, 314, *et seq.*

The law of Islam considerably limited the almost arbitrary power which early Asiatic and Hebrew custom accorded the parent over the lives and conduct of his children, the Mohammedan son being competent to marry on the completion of his fifteenth year, with or without his father's consent; and the Hanafis and Shiahhs bestowed the same privilege upon their daughters, although in other schools of Mohammedan hermeneutics the woman was only freed from parental control at marriage.¹

Compulsory Marriage of Children During the republic of Greece, and in Rome, under a more enlightened and benign social jurisprudence, the parental power was more restricted than during the Homeric epoch, when the father was all, the child nothing. Diocletian and Maximilian revoked the right of selling freeborn children as slaves; and the father's previous power of dictating marriage for his sons "declined into a conditional veto."² The daughter, also, was accorded a given degree of freedom in the selection of a husband; and the right of protesting, even refusing, if her father wished to bestow her in marriage upon a man of disreputable character.³ The influence of Christianity was very plainly felt in Roman and Greek domiciliary legislation; and, spreading to provinces of the former empire, we find Clothaire I by a royal edict, in A. D. 560, prohibiting the compulsion of women to marry against their will.

In Greece and Rome Paternal authority, while declining in some countries less rapidly than in others, has nevertheless declined in all, being today practically an ignored quantity in regulating marriage in most civilized communities. But above the power even of the feudal barons, the authority of the parent was supreme; and however exalted in rank, no son ever dared to question it.

In Feudal and Present Times Even in France, at the present day, the parent exercises considerable power over the conduct of the child. Neither son nor daughter can quit the paternal residence before coming of age, without permission, except, in the case of the former, for enrolment in the army;⁴ and the right of correction during marriage still rests with the father. A son under twenty-five, and a daughter under twenty-one, cannot contract marriage without the parent's consent; and, even beyond those ages, both are still bound to ask permission by "formal notification"—*somnations respectueuses*; although this, if the

¹ Amr Ali, *loc. cit.*, p. 180-83.

² Westermarck, *loc. cit.*, p. 236; Maine, *loc. cit.*, p. 138.

³ Rossbach, *loc. cit.*, p. 396, *et seq.*

⁴ Guizot, "Hist. of Civilization," II, 464, *et seq.*

couple be determined, is a mere formality, and seldom permitted to interfere seriously with ultimate results. Practically the same conditions exist in England, where, apart from the law of primogeniture, traditionary custom and the etiquette of high society, constitute barriers and restrictions, almost as strong as law itself, to regulate matrimony among the aristocracy.¹

Whether it began in the garden of Eden, as we are told in Scripture, or as an institution devised by kings and rulers at a remote period of antiquity for sociological or political purposes, is a matter with which we are not at present concerned; but a few theories respecting the origin of marriage may not be uninteresting. An early Sanscrit poem says that "formerly women roved about at their pleasure," independently of any restraint, and if they went astray they were guilty of no offence.² The Emperor, Fou-hi, of China, is said to have first abolished promiscuous intercourse among his people; the ancient Egyptians make a similar claim as to Menes, their pharaoh;³ and the Greeks trace the institution of marriage back to Cecrops, the founder of Athens.⁴ The legends of Lapland sing of Njavvis and Attjis, who first instituted marriage, binding the wife by a most sacred oath;⁵ Brehm speaks delightfully and entertainingly of the marriage of monkeys and other animals,⁶ and Mr. Powers and Mr. Schoolcraft have traced the institution among the American Indians to a very early source.⁷ Rowney has done the same as to the tribes of India,⁸ and Guizot,⁹ Lubbock,¹⁰ Moore,¹¹ and Westermarck,¹² have given us data sufficient to guide us to a fairly complete knowledge of both its beginnings and purposes; and to the conclusion that, however it may have been modified by the habits and needs of different races, the interests of the child, health, home and the peopling of the clan, lay at its foundation in primitive times.

Indeed, non-support of wife and children seems to be a sin of civilization rather than of savagery. The principle of both having a wife and providing for her wants appears to have been one of the very earliest among all peoples. With the Iroquois Indians, it was the bounden duty of the husband to make the mat, repair the wigwam, or build a new one, and provide for the hunger of his family. The product of his first year's hunting,

¹ Kent, *loc. cit.*, Lect. xxvi.

² Muir, *loc. cit.*, II, 327.

³ Goguet, *loc. cit.*, III, 311-313.

⁴ *Ibid.* Also, Pansanias, I, 5; Strabo, IX; Herodotus, VIII, 4.

⁵ Düben, *loc. cit.*, p. 330.

⁶ "Thierleben," IX, 16.

⁷ "Tribes of California;" Schoolcraft, "Tribes of the United States."

⁸ "Wild Tribes of India."

⁹ "Hist. of Civilization."

¹⁰ "Origin of Civilization."

¹¹ "Marriage Customs, Modes of Courtship," etc.

¹² History of Human Marriage."

and trapping, belonged of right to the wife; and afterwards he divided it equally with her, whether she remained in the village or accompanied him to the chase.¹

If this were a book that ladies could reach, how they would enjoy that! Just think! The entire first year's earnings of their husbands would belong to them—that is, if they were squaws and their husbands Iroquois bucks!

Among the Fuegians, according to Admiral Fitzroy, as soon as a youth is able to maintain a wife by his exertions, fishing or bird-catching, he obtains the consent of her relatives, but not before;² and among the utterly rude Botocudos, where it is a rule to marry the girls in infancy, almost, she remaining in her father's house until old enough for the sexual embrace, the young husband is nevertheless compelled to support his wife, though living apart from her.³ Here, also, the white lord of creation may find a lesson.

So inviolable is the rule of parental protection among savage races, that in the Encounter-Bay tribe, as recorded by Meyer, if the father die before the child is born, the latter is at once *put to death* by the mother, there being no longer any one to provide for it.⁴

Among the cannibals of New Britain, it is the business of the chiefs to see that the families of the warriors are properly maintained;⁵ and in the Tonga Islands, a married woman is one who cohabits with a man, and lives under his roof and protection.⁶ In Samoa, whatever sexual intercourse may be between a man and woman, she does not become his wife until he takes her to his house, and assumes guardianship over her;⁷ and among the Maoris, Johnston says, the mission of woman was to increase and multiply, and that of man to provide for and defend.

A somewhat curious custom, remarks Rev. Mr. Macdonald, among certain African tribes is for the father to fast after the birth of a child, in order to show that he recognizes that he, as well as the mother, should take some interest in the young stranger.⁸ These incidents and customs are cited to show that the husband's growing disregard for these duties, keeping pace with civilization, and the religious refinement of society, is the more remarkable that the instinct of the father to protect his wife and young is one of the most primitive of our being, and shared equally by both men and animals.

A Burmese woman can demand a divorce if her husband is not able, or

¹ Heriot, *loc. cit.*, p. 338.

² Tschudi, *loc. cit.*, II, 283.

³ Angas, *loc. cit.*, p. 373.

⁴ Pritchard, *loc. cit.*, p. 134.

⁵ *Loc. cit.*, II, 182.

⁶ *Loc. cit.*, p. 186.

⁷ Martin, *loc. cit.*, Vol. II, p. 167.

⁸ Macdonald, *loc. cit.*, I, 14.

refuse, to support her properly;¹ and among the Mohammedans the maintenance of the progeny is so completely the father's duty that the mother is even entitled to claim wages for nursing her own children. The Alaska Indians believe that a youth who marries before he has killed a deer will have no children;² and those of Pennsylvania considered it a shame for a boy to think of marrying before he had scalped an enemy, or given some other proof of his manhood.³ The Karamanians, also, according to Strabo, were only considered marriageable when they had killed an enemy; and the Galla warrior dared not dream of taking a wife until he could return to camp with an enemy's genital organs dangling from his waist-belt; but whether this act was born of the savage instinct to exploit his own personal prowess, or as a tacit regard to the suggestions of matrimony, the celebrated traveller fails to inform us.⁴

The statements made, and authorities quoted,—for the latter of which I am indebted, chiefly, to Westermarck's admirable "History of Human Marriage,"—while establishing clearly the wife's dependence on her husband, as an important phase of sex-life as it stands related to society, brings us naturally to the consideration of marriage itself, as a primal institution of both the social and religious life, although on such a vast subject my review must necessarily be a very brief one. But there surely never was a period in human history at which such a discussion could be more appropriately entered upon than the present, when the prevailing laxity of our marriage laws seems to be sapping the very foundations of that sacred institution, and the equally obvious and growing distaste, on the part of women, themselves, for the cares and duties of maternity, appears equally to threaten not only the stability and perpetuity of society and the home, but the very permanence of the State.

Apart from religious precept, the analogies of
Marriage Decreed savage life, the pairing of animals, the preservation
by the State of health, the perpetuation of the race, the prevention
of disease, and the thousand and one evils incident
to promiscuity in the sexual relation, all teach the usefulness and necessity
of marriage.

The Greeks regarded it, very properly, as not only a matter of private but of public concern. This was especially so in Sparta, where criminal proceedings might be instituted against those who married too late, or not at all. In the laws of Solon, marriage was placed under the rigid inspection of the State; and Plato remarks that every individual "is bound to provide for a continuance of representatives to succeed himself, as ministers of the Divinity."

¹ Fytche, *loc. cit.*, II, 73.

³ Buchanan, *loc. cit.*, p. 323.

² Dall, *loc. cit.*, p. 196.

⁴ Livingstone, *loc. cit.*, p. 147.

The Hebrews were, and are now, preeminently a marrying race. They have a proverb that "he who has no wife is no man;"¹

Among Hebrews and the ancient Israelite, as Michaelis remarks,² would hardly have believed it possible that a period of the world should come when it would be counted *sanctity* to live unmarried. Marriage was looked on as a religious duty. The authorities, according to the Talmud, might compel a man to marry; and he who remained single after the age of twenty, was, in old times, regarded as accursed of God almost as much as if he were a murderer.³ As I have elsewhere stated, at the advents of the various false Messiahs, the Jews of Palestine, in reviving their ancient ceremonies, "were not negligent of the laws relating to multiplying and increase, and married children together, of ten years and upwards, without regard to poverty or riches, quality or condition; so that the synagogues of the city were one continual scene of wedding festivity, and the streets were strewn with bridal garlands of olive blossoms and the sweet-scented Narcissus of Sharon."⁴

Savages as a rule marry earlier in life than civilized
Among Savages races. Among the Cingalese, it is the father's duty to provide his son with a wife when that son reaches eighteen.⁵ Harmon found⁶ that among the Blackfeet, Crees, Chippewas and other tribes on the eastern side of the Rocky Mountains, celibacy was a rare exception, the girls marrying at from twelve to sixteen years.

In the Philippine Islands, among the Tagals,
Marriage in the Philippines Visayans and Pangasinans, marriage among women is comparatively late in life, for the following reason, which I do not think has hitherto been noted, but which my somewhat intimate life amongst these races enables me to verify. The female sexual organs, as well as the pelvic canal, are abnormally small; and up to the age of twenty, not only would parturition be exceedingly difficult, and dangerous, but sexual intercourse itself well nigh impossible. With girls of sixteen, there fully developed, I have been compelled, in making the digital examination, to use my *little finger*, and that could be introduced only with considerable difficulty. It may be remarked, however, that the male genitals among these people is correspondingly small.

Among the Burmese, and Hill Dyaks of Borneo, old maids and old bachelors are alike unknown;⁷ and the Greenlanders frequently marry years before there is any possibility of the union being productive.¹ Among

¹ Andree, *loc. cit.*, p. 140, *et seq.*

² *Loc. cit.*, i, 471.

³ Mayer, *loc. cit.*, p. 286.

⁴ Parke, "Under the Curse," p. 96.

⁵ Davy, quoted by Westermarck, *loc. cit.*, p. 138. ⁶ *Loc. cit.*, p. 339.

⁷ Fytche, *loc. cit.*, ii, 69. Wallace, "Malay Archipelago," i, 141.

the Mandans, Californians, and most of the northwestern Indian tribes, marriage among girls takes place at twelve to fourteen years;² and in Central Mexico it is rare for a girl to be unmarried at fifteen.³

In Brazil, according to the same authority, girls marry at from ten to twelve years, and boys almost invariably before eighteen; and in Terra del Fuego, the young lady begins to cast about for a husband at ten or twelve, rarely passing fourteen without capturing one. In Japan, celibates of either sex are practically unknown; the same rule holding in China.⁴ In the latter country, were a grown-up son or daughter to die unmarried, the parents would regard it as deplorable; and if a young man be afflicted with any incurable disease, he is obliged to marry *at once*, lest he dishonor his parents by dying single; and so far is this foolish and pernicious idea carried that not a few instances are recorded where the dead have been married.⁵

So among the Tartars, the unfortunate biped who at twenty, or over, remains unmarried, is never called a "man," but a "yatow," a name given by the Chinese to young girls who fail to secure husbands; and even Tartar boys are permitted to abuse, domineer over, and order about the poor "yatow" of middle age, who dares not open his mouth in return.⁶

The Mohammedan laws enjoined marriage, as a duty, upon both men and women. That polygyny was allowed by the Koran, everyone knows; but few are acquainted with the limitations which governed it. Mohammed did *not* grant unbounded plurality of wives or concubines,⁷ as is commonly supposed; but expressly limits (Koran, Chapter iv) the number of either to *four*. But if his means did not enable him to marry that number of wives, the Mussulman was permitted, after legally marrying one woman, to take up with his female slaves, or those of others, to the number of eight;⁸ so that, as far as polygyny is concerned, it was a distinction without a material difference. "Nothing," however, as Niebuhr remarks, "is more seldom to be met with in the East than a woman unmarried, after a certain time of life." She will rather marry a poor man, or a man already sufficiently married, than endure the shame of celibacy; a feeling, I am inclined to think, fully shared by nearly all women.

In Egypt and Persia, practically the same rules hold good; while in India, according to the Laws of Manu, "marriage is the twelfth *Sanskara*, and hence a religious duty incumbent on all."⁹ "Until he find a wife a man

¹ Nansen, *loc. cit.*, II, 320.

² Bancroft, *loc. cit.*, I, 632.

³ Gray, *loc. cit.*, I, 216.

⁴ Sale, *loc. cit.*, p. 95.

⁵ Williams, M., *loc. cit.*, p. 246.

⁶ Schoolcraft, Powers, Catlin.

⁷ Balfour, *loc. cit.*, II, 882.

⁸ Ross, *loc. cit.*, p. 313.

Comp. Savary, Prideaux, Sale,
Koran, Chap. IV, p. 59.

is only half of a whole," reads the Brahmadharmā; and as if to lend sensual support to what might otherwise prove too weak as a mere moral duty, it is taught that women are designed for no other end than to provide pleasure for men.¹

The recent suggestion in this country, and in England, to impose a tax upon bachelorhood, and which was promptly met by **Taxing Bachelors** one of that cynical fraternity with the remark that he thought it entirely just, as every man ought to be taxed for his *luxuries*,² recalls the fact that among the Romans, as we learn from Mommsen (I, 62), bachelors *really* were taxed. But notwithstanding this, and notwithstanding the appeals and denunciations of Cato and other purists of the times, celibacy, against which grave protestations were heard as early as the sixth century B. C., gradually increased among all classes, but particularly the patrician.

Nor is the cause far to seek. The Roman patrician was sexually incompetent from indulgence and overstimulation. He was a supersaturated libertine, in whom even the erotic scenes amid which he lived, and the luscious wines of Syria and the Grecian Isles, could hardly awaken a sexual impulse. He numbered as his slaves the toilers, artisans, scholars and warriors of the world. The amber gatherers of the Baltic, the nutmeg growers of Equatorial Africa, the mulberry spinners of China, the tin miners of Cornwall, the black hunters of the Soudan, the steel workers of Spain and Damascus, all carried their daughters, as well as the choicest product of their art and toil, to grace the banquets and festivals which equally slavish poets stood ready to celebrate in song.³

¹ Dubois, *loc. cit.*, p. 99, *et seq.*

² We all have our troubles in married life, from Caudle lectures and empty coal-bins to the villainous practices, on the part of our wives, of putting their cold feet to our backs, and eating dry cake in bed; but we ought to bear them manfully, and generally do; knowing that the divorce remedy is a good bit like amputating your foot to cure a corn.

³ *Sine Cerere et Baccho friget Venus*—love grows cool without bread and wine—is an elegant and truthful saying of the poet. This kind of devil, as I think Ambrose piously remarks, is not cast out except by fasting and prayer. As hunger is the friend of virginity, so it is the enemy of lasciviousness, but "fulness overthrows chastity and fostereth all manner of provocations." And Vives makes an equally acute observation: "A lover that hath lost himself through impotency must be called home, as a traveller, by music, feasting, good wine and, if need be, drunkenness itself." (*De Anima*, lib. 3.) He might have added, variety, for even the homosexualist seeks a change. Socrates did not scruple to play false to the fair Alcibiades when he got a chance, and Petrarch became so used to the charms of Laura, in singing her praises, that when the pope offered her to him he refused her. When Pan was asked by his father,

From the walls of his banqueting room breathed **Luxury of the** paintings, in stucco as on canvas, most sexually **Roman Libertine** suggestive. Diana, and her wood nymphs, hunting; Amphitrite, and her Oceanides, sailing in rose-tinted sea-shells; Iris; the amorphous, or polymorphous Jupiter, in the form of a golden shower, entering the sleeping chamber of Danæ; Apollo, pursuing Daphne; Calypso, entertaining Ulysses; Venus, receiving the prize from Paris; Phryne, before the Judges; the stage dancer, Theodora (afterwards empress of Justinian), in the great theatre of Constantinople; Zenobia, of Palmyra, after she had proclaimed herself Queen of the East; Greek singers and Nautch dancing-girls; and these all nude, or semi-nude, languishing in most voluptuous attitudes, or firing the passions with the bewitching glamour of their amorous glances. Everything breathed of love. And not only the inanimate, but the animate. As the young voluptuary lay on his velvety divan, inhaling the smoke of his Turkish cigarette, or quaffing his Chianti, visions of surpassing loveliness surrounded him. Beautiful girls, in diaphanous drapery of Coan-gauze—"woven wind," *ventus textilis*, as Petronius called it—lay about him on rose-colored ottomans, like fairies in their bowers; resembling these also in the texture and scantiness of their attire. Their rounded limbs and bare, swelling bosoms, their artfully assumed attitudes of mute invitation, the light of passion slumbering under their long-fringed lids, is it any wonder that even the pallid and jaded sensualist should be lashed into love, passion and desire? Is it any wonder his ears should become intoxicated with music, his eyes with beauty, his soul with imagination and his senses with the touch, as his charming temptress—that most beautiful and seductive of all living creatures, a perfect woman—stretches herself by his side, and twining within his arms, ravishes him with the hot rapture of her kisses?

Is it any wonder that the man fell—that society fell—that Rome fell?¹ Is it any wonder that young Romans ceased to marry? How could any pure, self-respecting woman, with the demure modesty of refined wifehood, hope to satisfy a man reared amid such scenes?

As in drinking, so in sexual indulgence, an artificial appetite is created, which ordinary sexual indulgence, unaccompanied by the highly erotic Mercury, whether he were married, the young scamp replied: "No, no, father, I am a lover yet, one woman would never content me"—*Nequaquam pater, amater enim sum*, etc. (Juvenal); and the "for better for worse, sickness-or-health, richer-or-poorer" doctrine of marriage would have been, as the same author remarks, a *durus sermo* to the sensual Roman. According to all this, lust ought to be called the Millionaire's Disease.

¹ "The Roman manners, in polishing, weakened them in everything; and instead of that masculine vigor which formerly appeared in all their pleasures, it was observed that they more and more considered their ease and convenience." (Gibbon, iv, 40.)

surroundings which appeal to, and stimulate, the imagination rather than the senses, becomes incapable of satisfying; and the Romans certainly understood the art of sexual stimulation as well, possibly, as any people who have ever lived.

With their world-wide empire, they fell heir to every vice of antiquity, but chiefly those of Persia and Egypt. In all Oriental courts a physician was maintained, whose duty it was, not so much to heal injuries caused by wounds and disease, as to "recognize what was not visible to the eye."¹ This latter consisted, largely, of those neuro-psychological manifestations which constitute, even to-day, a special department of medicine; but which under the Caliphs of Bagdad, the Pharaohs, and in the Greek schools of Damascus and Alexandria, comprised chiefly, if not entirely, the so-called science of sexual psychology.

Avicenna, Galen, Aristotle, Hippocrates, Averroes of Cordova, Oribasius, and other legitimists, rescued medicine, to some extent, from the hands of the early sexual psychologists; those priests of Asclepius, who have their parallels in modern times; and who were, perhaps, fairly represented by the famous quack, Nostradamus, for whom Catherine de Medici sent post-haste to see if he could get her in the family way, in order to save her from threatened divorce at the hands of her husband.

Indeed it was very early shown in the history of Rome in what regard marriage and the rearing of children were held, by those Gracchan agrarian laws which placed premiums upon both;² while subsequently, but with little apparent result, the *Lex Julia et Papia Poppæa* imposed various penalties upon those who elected to live in a state of celibacy.³

According to Cæsar, the Germans considered it scandalous to have intercourse with the opposite sex before the twentieth year;⁴ but at a later time, it seems probable that earlier marriages were encouraged, and that celibacy was almost unknown, except in the cases of women who had lost their virtue, or those whom lack of beauty, or of riches, debarred from procuring husbands.⁵

In this country the causes tending to celibacy are various and complex. Among the most prominent, however, may be mentioned the industrial independence of women, the laxity of sexual relations, and the increasing cost of supporting wives and families in modern society. The absence

¹ *Vid.* the *Æthiopis* of Archinus, quoted by Welcker and Haeser. The duties of Machaon and Podalirius, the two sons of Æsculapius, were not precisely the same. One, the former, treated external injuries, and the other recognized what was not visible to the eye, and tending to what could not be healed. *Vid.* *Ency. Brit.*, Art. "Medicine."

² Mommsen, *loc. cit.*, II, 432, and III, 440.

³ Rossbach, *loc. cit.*, p. 418.

⁴ "De Bello Gallico," 13, VI, Ch. 21.

⁵ Tacitus, "Germania," Ch. XIX.

of uniform marriage laws, and of ecclesiastical courts to regulate both marriage and divorce—both the latter evils being involved in our system of government—has brought about many difficulties and abuses which, it is to be hoped, future national legislation will remedy; but while the *per verba de presenti* continues to constitute marriage in one State, and the *per verba de futuro cum copula*, the same institution in another, and while the courts of one State pass judgments dissolving marriage, which the laws of another State deliberately ignore, or contravene, these difficulties and abuses must continue to exist.

That the cost of maintaining a wife, however, is the chief factor in preventing marriage, in these days of social extravagance, is readily proven by comparing the statistics of marriage, in times of commercial crises and industrial depression, with those of comparative abundance, celibacy being shown to increase in exact ratio with the difficulty of earning a livelihood.

In those countries where our own precocious civilization has not yet obtained, the reverse condition will be found to prevail. There the wife, far from being a burden to her husband, is really a means of assistance, being a co-laborer with, and sometimes even supporter of the latter. So with children. They become, instead of, as in this country, recipients of fashionable dress and expensive education, sources of income, and add their mite to the weekly earnings of the household.

Even in our great cities, it is by no means among the poorest classes that celibacy is most common. The well-to-do man must have an income sufficient to surround his wife with all the luxuries her social position, and his own, demand; and after he marries her, unless she bring him a fortune as her dowry, she usually contributes little or nothing to the support of his household. This is unfortunate from every standpoint, but chiefly so from the woman's. She either has to remain single—a manifest reversal of female instinct, as well as of divine purpose—or, if she succeed in finding a husband, if she be a woman of honest purpose and lofty ideals, she must derive little pleasure from the reflection that she has thrown herself as a burden upon one who, in moments of sober reflection, may be led to contrast her actual with her self-appraised value.

Early Marriages Among Savages

It has been very ingeniously pointed out by a recent writer¹ that the ruder a people are, and the more exclusively woman is valued as an object of desire, or as a slave, the earlier in life is she generally chosen. This would go to explain the comparative lateness of most American marriages, since here an advanced degree of intelligence has made the basis of

¹ "Why is Single Life Becoming More General?" *The Nation*, vi, 190.

marriage one of mind and compatibility, rather than of sexual desire or mercenary profit.

It cannot be disputed, also, that the development of the mental faculties lessens very materially the sexual impulse, that **Stupid Men Most Sexual** impulse being always strongest in races of the lowest order of intelligence; and among animals also, as Mr. Darwin has shown, the most stupid are always found to be the most sexual and lascivious. Either as a cause or result of this, stands the equally noticeable fact that, as we descend in the scale of intelligence, both with man and animals, the larger and more abnormally developed do the genitals of the male become; the negro, long distinguished for the size of his penis and testicles, being, through this circumstance, placed side by side with his analogues of the brute creation in which a like development is observable, namely, the ass, stallion and boar.¹

Idiots, also, exhibit the same rule as to size of genitalia and grossness of sexuality.² How much the actual refinement of the mental processes, however, has to do with lessening sexual activity, and how much control a higher degree of culture may exercise upon the human passions in general, are questions not yet scientifically settled. There is one thing certain, however, the greater difficulty which a higher degree of social refinement necessarily creates in the selection of a suitable and compatible life-mate, must tend to at least delay the marriage period. There are considerations, also, of a serious or religious character, involved in the contract among a thinking people which the less enlightened fail to regard, but which will obviously influence to some extent the question under discussion.

If the present work were one of speculative theory, **Future of Marriage in America** rather than well established fact, it might be interesting to inquire to what end civilized society is tending in the matter of marriage. Will the number of celibates continue to increase as it has done in the past, or will some counter-movement ensue to check what is, unquestionably, a growing social evil? It is regrettable that no definite answer to such questions is possible, from the fact that the entire matter hinges, apparently, on certain ethical and economic considerations, the results of which, at the present time, it is wholly impossible to forecast; but, as the previous history of the race has taught us that nature adapts itself readily to new needs and conditions, it is hardly probable that, in so important a matter as race propagation, it will fail of its customary fertility of resource.

Having glanced briefly at marriage, then, as a world-wide custom, the origin and peculiarities of which among different peoples I do not deem it

¹ *Vid.* Walker, *loc. cit.*, 234, *et seq.*

² Ribot, *loc. cit.*, p. 150.

expedient to enter into more minutely, it remains for us to consider some of the motives which underlie it, and at least a few of the obstacles which stand in the way of safe, rational and healthful marriage.

It is self-evident that diseased persons, of either sex, should not marry.

**Obstacles to
Marriage**

By parity of reasoning, it is equally evident that they should deny themselves sexual intercourse. By diseased persons I of course mean those with communicable blood diseases, the virus, seed or susceptibility of which is liable to be transmitted in the act of copulation; and here I think it highly proper to direct attention to a fact too often slighted in medical literature, and absolutely unthought of by the general public. I mean the greater relative liability to venereal contagion of the woman than the man.

It is not desirable, in a medico-literary work of this character, to burden the reader with masses of dry, clinical testimony, unless it be in those matters which by reason of the involvement of their relations and ætiology make a somewhat greater demand upon our mental powers of analysis. But to show the greater liability of the female to venereal contagion, it is only necessary to point out that the spermatic fluid, injected into the female, *must cause infection through absorption*; while, unless in the acute stage, the male, undergoing only a brief period of *contact*, may escape entirely. In one case the diseased fluid is actually injected *into* the female body, producing *certain inoculation*, while in the other, through failure of the absorptive mechanism, by prompt disinfection, or even by ordinary cleanliness, no contagion may follow. Thus, except during the initial lesion, a syphilitic woman is not likely to infect the male, while at *any* stage the male is almost certain to infect the female.

Blood disease, then, should always prohibit marriage; for scrofulous, consumptive, or syphilitic parents, even though seemingly strong and healthy, cannot possibly bear other than sickly or deformed children, which, in vindication of Darwin's now fully recognized and generally beneficent law, are invariably puny and short lived.

**Physical
Incompatibility**

Nature, usually a safe guide, seems for some unaccountable reason, to yet delight in the creation of sexual anomalies. An hysterical woman, frail, fidgety, a bundle of nerves, possesses an inscrutable charm for big, strong men; but woe betide the latter when the honeymoon has waned, and the stern conflicts and troubles of life begin. Instead of a helpmeet, a support, a brave, patient companion in his misfortunes, the man who marries one of these fragile flowers will be too apt to find in her only a garrulous faultfinder, a complainer, whose noblest effort in time of trial will be to throw herself into a fit.

Juvenal's aphorism—*mens sana in corpore sano*—ought to be remembered in no department of life more religiously than in selecting a wife. As I have intimated, for some strange reason—or more properly for lack of any—large men seem to have a partiality for small women; although here, above all other cases, the law of opposites should not hold. Small favors should *not* be thankfully received. How often do we see in the streets immense men, tall enough to light their cigars at a lamp-post, with women clinging to them about large enough to make decent charms for their watch-chains; and, on the other hand, samples of feminine “sweetness long drawn out”—delightful specimens of Brobdingnagian loveliness, whom a man couldn't possibly get acquainted with more than two-thirds of in an ordinary lifetime—pegging along with a little hop-o'-my-thumb, an abridged edition of masculinity, like Cassius, of “a lean and hungry look.”

This should not be so. If there were not many other self-sufficient reasons, one the mere æsthetics of society, the disparity in physical stature ought to warn us against such sexual incompatibilities on the simple ground of consideration for the female; that is, if she be small and the male large. Not only is sexual connection in such cases exceedingly painful, entailing intense suffering upon the wife, and equally intense disappointment upon the husband, but, should she bear him children, the danger to the life and health of the mother is rendered greater by the naturally greater size of the child begotten of such a father. While this particular objection does not apply if the physical status of the parents be reversed, there are, nevertheless, others equally weighty to forbid the union of a small man with a large woman, among which may be pointed out the lack of pleasure to the former from the disparity of size in the sexual organs. A large woman cannot, naturally, get proper satisfaction from a small man.

There is a popular dread among men of the so-called “strong minded,” or educated woman of to-day, **The “New Woman” as a Wife** which I think requires a little examination. A *right* mind can hardly be too *strong*, and a *wrong* mind, however weak, is never desirable in either man or woman. If a woman's desires, aims, ambitions be abnormal, unseemly, or unwomanly; if they tend to public speech-making, preaching, politics—pursuits primitively and naturally masculine—instead of the home, maternity and the part which, by her grace, beauty and attractiveness, nature evidently intended her to play in society, she must be regarded as a sexual pervert, a monstrosity, and utterly unfitted for the serious duties of wifedom and motherhood. But if she be simply a learned woman, with sexual instincts normal and refined, no doubt should trouble the wife-seeker. She will make him a better companion, a better mother for his children, a better ruler of his

home, and exert a holier and better influence upon his life, by reason of her education than without it.

By education, however, I must not be understood to mean the so-called "modern accomplishments"—dancing, music, rhetoric, and a little dab of Latin and French. These too often betray, not education, but the lack of it. At best they are but the froth and bubbles of the deep, clear current of useful knowledge. The woman whom you should select as your wife ought to know something of education in its deeper, broader, truer sense,—art, literature, history, biography, philosophy and the great trend of worldly affairs; but more than all, of her own nature, her limitations and opportunities, as well as the great sexual laws which God has ordained for her government. She should be as competent to cook a meal as to play a gem from the last opera; to mend her stocking as to dance a two-step; and to make a bed, a shirt, a gown, or to rear a child, even better than she speaks French or Italian, and pours tea or plays tennis.

Do not call me a cynic, or a misogynist. I am neither. I shall have something to say to men, too, after awhile. Neither have I that erotic tendency of the times which can find nothing bad in womanhood; which frees the murderess on account of her sex, and violates, day by day, the God-ordained principle of eternal justice for a fair face or the lecherous glance of a lewd woman. "These are hard words," but fully justified, I think, in view of the fact that we find a notorious woman, of far greater beauty than virtue, now in the dock on a charge of murder, choosing her own jurors, with far greater psychological knowledge than her judges possess, by the *color of their eyes* and the *fullness of their lips*.¹

Human intercourse, after all, both social and sexual, is only one long struggle for supremacy; and the prisoner alluded to, in not trying to influence her jury by a show of learning or mental culture, as so many women would, simply demonstrated that she knew more perfectly the weapons of a woman's power.

Shallow women may accuse me of speaking disparagingly of their sex, when in reality I am showing them the greatest measure of respect, by warning them against unworthy members of it, by treating them as reasoning beings, differing from men only in the finer texture of their feelings, and quite as capable as the latter of discriminating between frivolous flattery, empty compliment, and earnest, serious counsel.

We train the physician, or the clergyman, by five or six years of indefatigable study for the practice of his profession; we do not even buy a

¹ Trial of "Nan" Patterson, accused of killing Cæsar Young, New York, Nov., 1904. Acquitted by disagreement of jury, although believed by both trial-judge and the general public to be guilty as charged.

The women of Madagascar,¹ the chiefs of the Garos,² and the Lundu Sea Dyaks,³ are all degenerating physically and mentally; and the Todas of the Nielgherry Hills, according to Marshall,⁴ probably the most interesting group of savages in this respect, who are so intermarried that the whole tribe, "when not parents and children, or brothers and sisters, are first cousins, descended from lines of first cousins prolonged for centuries," although seemingly in ordinary health, are nevertheless dying out.

Enough has been said to indicate the trend of the most advanced scholarship on this matter, without wearying the reader with quotations and statistics *in extenso*, to further demonstrate the strength of my position, that the opposition to incest springs, chiefly, from absence of sexual desire. Among our savage ancestors, as among all other animals, there was doubtless a time when blood relationship offered no bar to sexual intercourse; but long observation taught the human race that those who avoided in-and-in breeding survived, and multiplied, while the others perished. Thus, probably, rather than through any exercise of abstract morality, was developed the instinct for exogamous marriage, if any influence were needed other than that already alluded to, in the natural aversion of kin for kin in the sexual act.

It may be objected that this aversion is too complicated a mental phenomenon to be classed as a true instinct; but in answering the objection, perhaps too briefly, I shall only say that there are instincts, equally complicated, which cannot be explained any more satisfactorily, but which yet stand as recognized ethnographical principles, of which may be cited as an example the law of opposites in sexual love.

In this country, within recent times, it will be found that most of our mulattos, quadroons and octoroons, are the children of casual and illegitimate unions.

Endogamy and Exogamy In Sumatra it is a very uncommon thing for a Malay to marry a Kubu;⁵ the Munda Kols punish severely a girl who is seduced by a Hindu, although such intercourse with one of her own tribe is very lightly regarded;⁶ and Gobineau remarks that "not even a common religion, and country, can extinguish the hereditary aversion of the Arab, Turk and Kurd, for the Nestorians of Syria."⁷

Marriages between Lapps and Swedes are of rare occurrence; as they are also between Lapps and Norwegians, and between Russians and either of the other races.⁸ The Hebrews have always maintained the purity of

¹ Sibree, *loc. cit.*, p. 248.

² St. John, *loc. cit.*, I, 10.

³ Forbes, *loc. cit.*, p. 241.

⁷ *Loc. cit.*, p. 173, *et seq.*

² Dalton, *loc. cit.*, p. 66.

⁴ Marshall, *loc. cit.*, p. 110.

⁶ Jellinghaus, *loc. cit.*, III, 366, *et seq.*

⁸ Westermarck, *loc. cit.*, p. 365.

their race, and the Romans were prohibited by law from marrying barbarians, Valentinian even inflicting the death penalty therefor.¹ Tacitus tells us that the early Germans persistently refused marriages with alien tribes or nations.² In Equatorial Africa, the non-cannibal tribes do not intermarry with the cannibals;³ and Barrow states that the Hottentots always marry within their own Kraal.⁴

Endogamy is the rule in India, and Dalton was gravely assured that when one of the daughters of Pádam demeans herself by marrying outside her own clan, the sun and the moon refuse to shine, and there is such a strife in the elements that all labor is suspended, till, by sacrifice and oblation, the stain is washed away.⁵ The Ainos despise the Japanese, the Japanese them, and one village does not intermarry with another.⁶ In ancient Wales, marriage had to be within the clan;⁷ and at Athens, we are told, if an alien lived with an Athenian woman, as her husband, he could be sold as a slave, and have his property confiscated.⁸

Marriage with foreign women was made unlawful for the Spartans; and at Rome, a marriage of a citizen with a woman who was not herself a Roman, or not a member of a community endowed with the privileges of *connubium* with Rome, was invalid, children born of such unions being illegitimate.⁹ Marriage outside the *gens* was exceedingly rare;¹⁰ and in the three forms of the rite—*confarreatio*, *coemptio in manum*, and *usus*—the powers of the first and third being involved in the second, namely, the placing of the woman within the authority (*manus*) of her husband, exogamy was always implied as a condition.¹¹

The distinctions of society, in this, as well as nearly every other country, have always influenced marriage. **Influence of Social Caste on Marriage** In England, before the Norman conquest, the aristocracy was Saxon. Afterwards it was Norman; and in both periods unions between the two races were infrequent. The descendants of the Germanic conquerors of Gaul dominated France for nearly a thousand years; and up to the fifteenth century the French nobility was of Frankish or Burgundian origin, the caste-pride of which is a matter of history; and here also the aristocracy kept itself untainted by marriage.¹²

The Sanscrit word *varna*, signifying color, sufficiently indicates the

¹ Rossbach, *loc. cit.*, p. 465.

² Du Chaillu, *loc. cit.*, p. 97.

³ Dalton, *loc. cit.*, p. 28.

⁴ Lewis, *loc. cit.*, p. 196.

⁵ Gains, "Institutiones," I, 56.

⁶ Marquardt and Mommsen, *loc. cit.*, VII, 29, *et seq.*

⁷ Ency. Brit., Art. "Marriage."

⁸ "Germania," Ch. IV.

⁹ *Loc. cit.*, I, 144.

¹⁰ Batchelor, *loc. cit.*, x, 211.

¹¹ Hearn, *loc. cit.*, p. 156.

¹² Gobineau-Hotz, *loc. cit.*, p. 239.

distinctions of high and low caste in India. The fairer Aryans, when they took possession of the country, found it inhabited by a dark race; and the bitter antipathies of color and religion, thus resulting, as well as the racial differences of feature, are apparent even to this day.¹ In America, subsequent to the early European immigration, caste distinction was quite common, white blood being a synonym of nobility; and in La Plata, Spaniards, Mexicans and Mestizos were frequently separated from each other in the churches.² So strong is this idea of caste among savage peoples that, in the South Sea Islands, it was a common belief that only the nobles were possessed of a soul; and one of these who deliberately married a girl from the ranks of the people was punished with death.³ In the higher ranks of Polynesia, marriages were only contracted between persons of corresponding position; and in Tahiti, if a noble lady chose an inferior mate, or vice versa, the children resulting were put to death.⁴ Class, or tribe endogamy prevails in Ceylon, Siam, Korea and Japan; and in China the lower orders are not permitted to marry outside the class to which they belong.

In Europe similar conditions exist; and in America, more and more, the social orders are becoming divided in this respect. In recent times, however, as nations are gradually drawing nearer and nearer to each other, through commercial and educational influences, the national prejudices which characterized the middle ages are fast disappearing. The foreigner who, as late as the seventeenth century, was called in Germany *ein Elender*, because he stood outside the law, enjoys to-day an equal position with the native-born citizen; and the widening of sympathy, and extension of religious teaching, have resulted in breaking down racial barriers, to a great extent, and in promoting many marriages which heretofore would have been impossible.

When I say religious teaching I mean, of course, modern religious teaching, since the prohibition of intermarriage among the early Christians was a part of their doctrine. The Council of Elvira forbade Christians giving their daughters to heathen husbands; and excommunication was the penalty of such disobedience.⁵ The Roman Church prohibited the marriage of Christians with heathens and Jews—*impedimentum cultus disparitatis*; as well as mixed marriages generally—*impedimentum mixtæ religionis*; and the first Protestant Church also forbade such unions. The Greek Church distinguished between schismatics and heretics, permitting marriage with the former but not with the latter⁶ in Russia, Greece, Servia, and

¹ Mueller, "Chips from a German Workshop," I, 322.

² Bastian, *loc. cit.*, I, 267.

³ Waitz-Gerland, *loc. cit.*, VI, 112.

⁴ Westermarck, *loc. cit.*, p. 375, and notes.

⁵ Cook, *loc. cit.*, II, 167.

⁶ *Ibid.*

many other countries where the Greek faith prevails, both Roman Catholics and Protestants being regarded as schismatics but not heretics.¹

In modern times the woman is valued more as a wife than as a mother. Among primitive peoples the reverse was the case; and nowhere, I think, was greater stress laid upon motherhood than in ancient Lacedæmon, where a husband, who thought unfruitfulness due to himself, surrendered his marital rights to a younger and better man.²

We do not practise the self-sacrificing custom in this country, at least voluntarily, probably from the difficulty of finding a "better man." This would illustrate the principle on which Mr. Lincoln told a very self-conceited individual that the latter must be an atheist from the utter impossibility that he could recognize any superior being.

Livingstone was much amused by the natives of Angola singing as they danced—"so-and-so has no children, and will never get any;" and among ourselves there is an unmistakable tendency to "kid" the man who has no family, while barrenness is considered an especial reproach among married women. An anecdote will illustrate.

"My, my, Bridget," remarked a rich lady to her washerwoman, "how is it that you, so poor, have so many children, and I, who could give them every comfort, haven't any?" "Faith I don't know ma'am," responded Bridget thoughtfully, "barrin' it is the food we ate. We use a power o' peraties, ma'am, Patrick an' me!" "Do you think it's the potatoes, Bridget? Then send me up two bushels of the kind you use, just as soon as you go home!" "Faith I will ma'am widout delay," she responded, with a roguish twinkle in her eye—"hadn't I betther send Patrick up wid thim?"

Mr. Reade tells us that in certain parts of Africa women are so frequently sterile that no one cares to marry a girl until she has borne a child;³ among the Votyaks, according to Dr. Buch, a girl gets married all the sooner if she be a mother;⁴ and the Creek Indians contract marriage for a year, stipulat-

¹ Winroth, *loc. cit.*, p. 220, *et seq.*

² *Vid.* Mueller, "The Doric Race," II, 211.

In Egypt, as we learn, partially from the Ebers Papyrus, and partly from other sources (notably Chabas' "l'Egyptogie," and the "Mélanges Egyptologiques," Chalons-sur-Saône, 1867), the question of sterility was determined before marriage by, I fancy, a much more remarkable than reliable method. The man who desired to ascertain whether a certain woman was congenitally sterile, was told to place two small bags, one containing wheat and the other barley, both previously steeped in the urine of the candidate for maternity, in the woman's private passage. If the wheat sprouted, it would be a boy; if the barley, a girl; if no germination took place the woman would remain sterile. I have pleasure in commending this interesting test—through the profession, of course—to those anxious ladies who desire their fortunes told in this respect.

³ "Savage Africa," p. 547.

⁴ *Loc. cit.*, p. 45, *et seq.*

ing for a separation at the end of that time if the wife prove unfruitful.¹ This trial-system, which is not destitute of earnest supporters even in modern society,² occasioned considerable hustling on the part of the wife, with much loss of sleep and general mental perturbation; and is hardly likely to obtain favor or footing in a society where, as in ours, the ladies order things to suit themselves.

But to that somewhat numerous portion of our female population who have been bereaved by death, or divorce, of a loving husband, it may be cheering to remark that in Turkey young widows, either "grass" or the other variety, fetch *double the price of spinsters*, and that there is a growing tendency, even in this country, where second-hand articles are not as a rule greatly prized, to estimate them at their true sterling value.

I have spoken elsewhere of the savage who secures
Marriage by his bride by knocking her down, and dragging her
Capture off to his hut, without, however, I sincerely trust,
 conveying the impression that I endorse such a

strenuous system of wooing, or in any way favor its general adoption. When the wedding of a Mosquito Indian brave is arranged, the presents duly delivered, and the prospective father-in-law properly stimulated with "red-eye," as marriage by capture is a custom of the tribe, the bridegroom pounces upon his fiancé and carries her off, followed by her family and relatives, the latter making, as in more civilized life, only a weak pretence of rescuing her.³

In Australia, Africa, Tasmania, Fiji, Samoa, New Guinea, India, Lapland, and among the Arab and Tartar races of Central India, the same forcible means of courtship seems to have been common. According to Dionysius of Halicarnassus, marriage by capture was customary in ancient Greece; and Plutarch tells us the Spartans retained forcible abduction as an important symbol of the marriage rite.

Among the Romans, the bride hid her head in her mother's lap, whence she was torn by force by the bridegroom and his friends;⁴ and the Welsh lover, according to Kames, secured his bride in the same way.⁵ In Greenland, as we are told by Nansen, the prevailing method of contracting marriage is for the young man to go to the girl's tent, catch her by the hair, the foot, or anything else which offers, and drag her off to his dwelling without more ado. Lively scenes, however, sometimes result, as it is considered bold, and lacking in maidenly bashfulness to submit too readily; so the

¹ Waitz, *loc. cit.*, III, 105.

² George Meredith, the novelist, as recently as 1904, advocated a bill in the English parliament authorizing ten-year marriages.

³ Bancroft, *loc. cit.*, I, 733.

⁴ Rossbach, *loc. cit.*, p. 329.

⁵ *Loc. cit.*, I, 450.

young lady kicks, squirms and scratches, with real or simulated vigor, the relatives standing by with the greatest unconcern, regarding it as a purely private affair between the parties involved—which it undoubtedly is; and as something not to be interfered with by a man who desires to live on good terms with his neighbors.¹

But the practice of capturing wives, *vi et armis*, is largely a thing of the past, and demands, therefore, only passing notice. More important, as it is by no means obsolete, is that of purchase, to which I invite the reader's attention for a few moments.

As it is only just that man should give some compensation for what he receives, particularly "that first, best good, an understanding wife," and as ability to give very naturally ensures the best and most valuable commodity in the market, it is only in the nature of things that the rich should enjoy the very daintiest tid-bits procurable in this as in everything else. But sometimes rich men are grievously imposed upon. They buy a woman, presumably perfect in body, "fair as the smile of heaven," and with "a tongue more tunable than lark to shepherd's ears," only to find in a little while that some of the furniture is missing; or the tongue is too "tunable," or that her heart—a very important item in the interior decorations—has already been disposed of. This would be sad were it not for the fact that both parties to the contract are usually in the same boat, which robs the bargain of every element of one-sidedness.

The prices paid for first-class wives in modern times vary greatly, ranging from a pound of caramels, a sealskin wrap, or a season's opera ticket, to a duke's coronet or a cottage at Newport. Before the vast aggregations of wealth in modern days enabled men to pay spot-cash for what they wanted, the most customary form of buying a wife was by service, or exchanging a relative for her; and this, as in the modern horse-trade, was frequently provocative of much strife and recrimination between the parties interested, each claiming, and sometimes with a fair presumption of reason, that he or she had been foully cheated.

Thus Jacob worked seven long years for Rachel, and then had the inferior Leah palmed off upon him; and, although the records are kept exceedingly private, the cases are no doubt numerous where men have paid for brand new, first-class articles, only to find them shockingly out of repair and even second-hand at that.

Sometimes the wife is bought on credit, and then she and her confiding parents run all the risk. Cases are recorded where, among savage nations,

¹ Nansen, *loc. cit.*, II, 316.

the young man enjoyed all the privileges of marriage in *usus*, for years, while he was working for his bride, industriously helping the old gentleman to fish, smoke, and consume various native distillations, and at about the time the period of service expired suddenly taking a notion to seek somewhere else, thus occasioning considerable hard feeling and dissatisfaction. This practice of purchase by service, with which Hebrew tradition, principally, has made us acquainted, is very widely diffused; and in the *Eyrbyggja Saga*, Vigstyr says to the berserk who asked for his daughter—"as you are a poor man, I shall do as the ancients did and let you deserve your marriage by hard work."¹

Among the *shastika*, in California, a wife is bought for shell money, or horses, ten Cayuse ponies being sometimes paid for a girl of superior grace and beauty.² On the other hand the Navajos, of New Mexico, consider this an exorbitant price, only paying it for one possessing very extraordinary qualifications, such as beauty, industry and skill in their necessary employments.³ Among the Kaffirs a wife may be always obtained "for an ox, or a couple of cows;" and the Damaras are so poor that the father is often glad to give up a very presentable daughter for one cow, and not the fattest at that either.⁴ Six sewing needles is the ruling price in Uganda; among the Mangonis, two sheepskins; among the natives of Bonda, a goat suffices; other tribes are satisfied with a box of percussion caps; the Bashkir buys a very fair article for a load of hay; in Tartary ten pounds of good butter may always be depended upon; a nice looking girl in India, among the Kisans, is worth two buckets of rice, far more than some ladies of our acquaintance; among the Mishmis, a pig; among the Fijians "the usual price is a whale's tooth," and we are told by Emin Pasha that in Unyoro, when a man is too poor to pay cash, he may buy a wife on instalments, the children born in the meantime, however, belonging to the wife's father, and redeemable only by payment of a cow for each.⁵

In the books of Ruth and of Hosea the bridegroom speaks of buying the bride;⁶ and, according to Michaelis, the modern Jews, even, have a sham purchase in their marriage ceremony called "marrying by the penny," which is very faithfully observed.⁷

The Chaldeans, Babylonians and Assyrians, all bought their wives; and Castrén, speaking of the Finns, remarks—"there are many reasons for believing that a capful of silver and gold was one of the best proxies in wooing among our ancestors."⁸ Aristotle tells us that the ancient Greeks

¹ Weinhold, *loc. cit.*, p. 242.

² Powers, *loc. cit.*, p. 247.

³ Schoolcraft, *loc. cit.*, iv, 214.

⁴ Chapman, *loc. cit.*, i, 341.

⁵ "Emin Pasha in Cent. Africa," p. 86. ⁶ Ruth iv, 10; Hosea iii, 2. ⁷ *Loc. cit.*, i, 451.

⁸ "Litterära Soirée," 1849, p. 13. Quoted by Westermarck, *loc. cit.*, p. 396.

habitually purchased their wives, and Herodotus says the same of the Thracians. Among the early Teutons a similar custom seems to have been observed, and Scandinavian mythology teaches that even the gods bought their wives.¹ In England, as late as the sixteenth century, traces of the same custom were to be found in legal procedure,² and in Thuringia to this day the betrothal ceremony speaks of it.³

These are but a few of the vast host of instances in which marriage by purchase is shown to have been almost a universal institution among savage peoples; and among the civilized, I need not cite special cases to show that, although indirectly manifested, it has by no means fallen into "innocuous desuetude" even in America.

History records instances where vast sums have changed hands, sometimes by vote of popular assemblies, at the marriage of one ruler's daughter with the son of another; and there is probably no country in the world where the "dot" is more carefully looked after than in that home of modern chivalry—France. In this country it is becoming more and more a legitimate matrimonial means of defence against failing fortunes, and no American heiress if she possess beauty and stage talent, together with even a spark of the hustling spirit of her race, need go down to the "dark valley" without at least one ducal scalp at her belt.

Leaving the question of dowry, however, as only indirectly related to our present theme, and before taking up the more immediate consideration of sex-life in its physiological and psychological aspects, let us glance briefly at the rites and ceremonies of marriage from a legal and social point of view.

It is quite probable that, among primitive peoples, **Marriage Rites and** no such thing as a wedding ceremony was known.

Ceremonies Whatever of contract existed was in the form of mere verbal agreement between the parties concerned.

When a couple had lived together for a certain length of time, without any discord, or opposition on the part of themselves or friends, they were considered husband and wife;⁴ and the form of agreement between them, being told to their friends, came, very naturally, to be imitated by those friends in *their* marriages; from which circumstance it is easy to trace the rise of the marriage ceremony.⁵ Then, too, as marriage, through the growth of society, and the broader recognition of the principle of expediency in such unions, came to be endowed with a higher degree of importance, it was only natural that it should be invested with greater form and ceremony, chief

¹ "Suenska folkets historia," Geijer, in "Samlade Skrifter," v, 88. Quoted by Westermarck, *loc. cit.*, p. 396.

² Friedberg, *loc. cit.*, pp. 33-38.

⁴ Hall, *loc. cit.*, p. 567.

³ Schmidt, *loc. cit.*, p. 13.

⁵ *Vid. Westermarck, loc. cit.*, p. 418.

of these of course being in primitive times the wedding feast. In fact, among a great many savage tribes this constitutes the *entire ceremony*; and continues, as it did among the Jews at the beginning of the Christian era, from one or two days to the same number of weeks.¹

The marriage ceremony frequently indicates, or symbolizes in some way, sexual intercourse. Sometimes, as among the Navajos, it typifies simply cohabitation, in the domestic sense,² and sometimes, as among some of the Bengalese tribes,³ the first meal the boy and girl eat together is the most important part of the marriage ceremony, since by that act the girl renounces forever her father's tribe, and becomes a member of her husband's.

Eating together is a part of marriage in the Philippines and the Malay Archipelago generally; as it is also in Ermland, in Prussia, and in Sardinia.⁴ In Japan the bride and groom drink a specified number of cups of wine together, as part of the ceremony;⁵ and the Brazilians adopt the same custom, but with a stronger beverage.⁶

The joining of hands, an important adjunct in all Indo-European marriages,⁷ although not explained by any writer I have present access to, doubtless had its origin in the idea of "taking" and "giving;" although, among the Orang-Sakai, the right little finger of the man is joined to the left corresponding finger of the woman.⁸ Among the Gonds and Korkus, marriage consists in part of "eating together, tying the garments together, dancing round a pole, being half drowned with a douche of water, and the interchange of rings—all of which are supposed to symbolize the act of union."⁹ In many parts of India, the bride and groom are marked with one another's blood, a relic, possibly, of the prehistoric "blood-pact," which Scott speaks of as being practised among the Gallic chiefs,¹⁰ which is alluded to by Edersheim as a custom among the early Jews, and by Lucien, in the *Toxaris*,¹¹ as a bond of most sacred union between friends.

Among the Narrinyeri of Australia, the woman signifies her consent by carrying fire to her husband's hut;¹² in Dahomey, she presents her future lord with a glass of rum;¹³ in Croatia the groom boxes the bride's ears, to betoken his mastership;¹⁴ and in Russia, the father took a new whip, and,

¹ *Vid.* Edersheim, *loc. cit.*, I, 354, *et seq.*

² Dalton, *loc. cit.*, p. 216.

³ "Trans. As. Soc. Japan," XIII, 115.

⁴ Winternitz, *loc. cit.*, p. 282.

⁵ Low, quoted by G. A. Wilken, IV, 409.

⁶ Sir Tristram, p. 289, note, Connor and Cooke Ed. New York, 1835. See also "The Blood Covenant," H. Clay Trumbull; and "Guide to Health in Africa," p. 37, T. H. Parke; the latter for instances of the blood-pact in Equatorial Africa.

⁷ Louvre Edition, p. 104.

⁸ Forbes, *loc. cit.*, I, 26.

⁹ Waitz, *loc. cit.*, III, 105.

¹⁰ Sibree, *loc. cit.*, p. 251.

¹¹ Eschwege, *loc. cit.*, I, 96.

¹² Lubbock, *loc. cit.*, p. 84.

¹³ Taplin, *loc. cit.*, p. 12.

¹⁴ Krauss, *loc. cit.*, p. 385.

after striking his daughter gently with it, handed it to the new husband, to indicate that the right of its use henceforth belonged to the latter.¹

Many of the marriage usages of both savage and civilized races—such as the use of the veil, and the custom in several countries of the bride wearing her hair hanging down over her shoulders—seem to be expressive of that feeling of all men, and sentiment of all nations, which, though it may be weakened “can never be wholly effaced,”² that sexual gratification is something to be veiled and hidden from view.

It is hard to account for such an instinct on any rational ground—that feeling, innate and intuitive, which associates with impurity and indecency a peculiar ordinance of God; but none can deny its existence.

It is this idea which lay at the bottom of that sanctity which the early Church—and indeed the Roman Catholic Church to-day—ascribed, and does ascribe, to the condition of perfect continence; which can be traced quite clearly through the religious observances of so many Catholic nations, and which Buckle lashes so unmercifully in his *History of Civilization*, Vol. II, Chaps. I and V. We find it among the Nazarenes and Essenes of Judæa; the priests of India and of Egypt; in the remote mountains of Tartary and Thibet; and the history of the Immaculate Conception of our Lord, concerning which there has been so much illiterate conjecture and speculation, as well as downright ridicule, is only one of a host of similar miraculous motherhoods scattered throughout the legends and literature of Asia.

There is a Chinese legend which tells us that when there were but one man and one woman on the earth, the woman refused to sacrifice her virginity to him, even to people the globe; and the gods, honoring her purity, granted that she should conceive in her *lover's sight, without sexual intercourse*, and in this way a virgin mother became the parent of humanity. Many other like instances might be cited from various sources to show that Christianity is not alone in its creed as to the Immaculate Conception.³

Amidst all the sensuality of Greece, chastity was preeminently the attribute of sanctity accorded to Athene, and Artemis.

Chastity and Religion “Chaste daughter of Zeus,” prays the suppliant in Æschylus; and the Parthenon, or “virgin's temple,” was the most sacred religious edifice in Athens.

The very basis of Plato's moral system was the distinction between the sensual and the spiritual parts of our nature, the first being the sign of our

¹ Meiners, *loc. cit.*, II, 167.

² Lecky, *loc. cit.*, I, 104.

³ Helvetius, “De l'Esprit,” Dis. IV. Also Draper, *loc. cit.*, p. 48, *et seq.*

degradation, the second, of our dignity; and the school of Pythagoras not only made chastity a prominent virtue, but advocated the creation of a monastic system in Greece similar to that of Romanism to-day.

Similarly, the conception of the *celestial* Aphrodite—the uniter of souls—unstained by any taint of earth, lingered for centuries beside that of an *earthly* Aphrodite, the patroness of lust, the hot-blooded goddess of passion. Strabo mentions societies of men in Thrace who aspire to perfection through celibacy and austere lives; and Plutarch highly praises certain philosophers who had sworn to abstain from wine and women, and “to honor God by their continence.”¹

The story of the vestals, which Lecky calls “one of the most curious pages in the history of Rome,” exhibits an instance where continence was not only voluntary, but guarded and surrounded by such fearful legal penalties as to almost make one shudder to read. But if living-burial was the punishment inflicted by the *Lex Papia* for violation of her vow of chastity, the vestal had privileges which, as in driving through the streets of Rome, preceded by the lictors, were sometimes refused even to an Empress.² Vestals were believed to have a miraculous power of prayer, and were the custodians and priestesses of the Eternal Fire, the palladium, and all the holiest relics of Rome.³

Among the Buddhists marriage is regarded by the priests as a concession to human passion, and is therefore only a civil contract.⁴

Origin of the “Best Man”

The “best man” of our modern marriage was originally the best, or staunchest, abettor of the bride’s capture; and as the civilized man always feels like beginning the connubial voyage under the auspices of religion, however wickedly he may act afterwards, so the services of the priest in performing the rite seem to have been inseparable from the marriage contract among nearly all savage races.

Too often, as I have intimated, it is only a form; but in Mexico, Nica-

¹ Plut., “De Cohibenda Ira.”

² *Vid.* Plutarch, “Val. Max.,” i, 1; Propert., iv, 11; and Tacitus, iv, 10.

³ Encyclop. Brit., Art. “Vestals.”

“At the Colline Gate has been builded the vault, with its bed, its table and its black bread and water. There, from time immemorial, that her cries may not reach the pure daughters of Rome, the offender against the laws of chastity, the desecrator of the altar of Vesta, has been entombed alive!

“The litter is without! The lictors are in attendance, with their fasces of authority! A Sentence! A Sentence! Death to the defiled! The law ordains it! The people demand it!”

J. R. Parke, Speech of Rutilius in “Tullia the Vestal: A Story of Ancient Rome,” p. 22.

⁴ Fytche, *loc. cit.*, ii, 70.

ragua, Australia, Africa and India, religion was always invoked in the performance of the marriage ceremony.

Christianity confirmed and strengthened this religious aspect of matrimony; and from Paul's words—*sacramentum hoc magnum est*—the present dogma of Catholicism, as well as the more enlightened sentiment of the Anglican and dissenting churches, was gradually evolved, marriage assuming the position it today occupies of a sacramental union, rather than a mere civil contract.

**Marriage a
Sacrament**

If the Creator thought it wrong for Adam to remain single, what shall be said in defence of religious celibacy, or of our ever growing army of bachelors?¹

Men get tired of everything in time; can it be that they are getting tired of matrimony? And, if such be the case, what are the causes which thus conspire to destroy one of the oldest instincts, as well as institutions, of the world, and what part have women themselves in its destruction? This is not a work on social economy. If it were I might be induced to attempt answering these difficult questions, even at the risk of being thought both egotistical and ungallant; but as matters stand, I can only thank heaven that I am relieved from a responsibility which has wrecked many a wiser man, and permitted to follow the subject in my own sweet way; though, like Peter following his Master, it may sometimes be "afar off."²

¹ As an offset, however, to the mountains of abuse which have been heaped upon bachelors as a class, in recent years, may be cited the opinion of Hieronymus—*nuptiae replent terram, virginitas Paradisum*—that if marriage replenishes earth, virginity peoples heaven. Certain it is that few married persons, from the Savior Himself downward, figured largely in the great work of Human Redemption. But let not the bachelor exalt his horn on that account, nor point to Elijah, Elisha, John the Baptist and the majority of the Apostles, as illustrious prototypes of his sacred character. These had reference entirely to a spiritual ministry; the peopling of the earth, equally as divine a propaganda, being conditioned primitively on the business of marrying and multiplying. And let not the old maid plead, as a cause of singleness, the case of Daphne, who was turned into a green bay-tree to show that virginity is immortal; nor that of Joan of Arc; nor Queen Elizabeth; nor the Blessed Virgin; nor Susan B. Anthony. A virgin at eighteen is a flower, a lily, the fairest and sweetest thing in God's creation; but the same virgin at forty, *lasciva et petulans puella virgo*, is a beanstalk, a withered chestnut burr, when the frost has struck it. *And all reach forty—in time.* In Italy, says Aretine's Lucretia, a woman is old at twenty-four; in Turkey, at twenty; and in Africa, Leo Ager tells us, "you will scarce find a maid at fourteen, they are *so forward*." (Lib. 3, fol. 126). Therefore take warning, girls. As both Herrick and Ausonius say:

"Fair maids, go gather roses in your prime,
And think that, as a flower, so fadeth time."

² Mark xiv, 54.

As sexual union is an instinct with both men and animals, so marriage, in some form, appears to have been one of the most primitive impulses of mankind. Animals are either monogamous or polygynous by instinct; but man, as I have said before, appears to be the only one who drinks when he is not thirsty and is ready to copulate at all seasons.

When a man marries with one woman it is monogamy; with two, bigamy; with many women, polygyny; and when one woman marries with many men—not a frequent occurrence—it is known as polyandry.

Polygyny was permitted by most of the early nations of the world, and is still practised by many civilized Oriental races, as well as by almost every savage tribe. As in the case of the queen mother of the Turkish harem, the Mexicans, Peruvians, Chinese, Japanese and Koreans, have, along with their lesser wives, or concubines, a legitimate or favored wife, whose children enjoy superior rights, privileges and distinctions. Both polygyny and concubinage were practised by the Jews in the patriarchal and later ages, and were not interdicted by the Mosaic law. Thus, Esau married Judith and Bashemath;¹ Abraham, Sarah and Hagar;² and Jacob, Leah and Rachel;³ while, during the kingdom, both David and Solomon illustrated very forcibly the freedom of the Jewish law from matrimonial restrictions.

Indeed, polygyny was so common that no person thought of criticising it.⁴ It was practised by the Jews during the Middle Ages, and in Mohammedan countries prevails even yet.⁵ Diodorus Siculus tells us that the Egyptians enjoyed perfect freedom as to the number of their wives; everyone marrying as many as he pleased; with the exception of priests, who were restricted by law to one. They had also many concubines; but these appear to have been mostly, if not entirely, women captured in war.⁶ We are told, concerning the Assyrians,⁷ that their kings, at least, appear as monogamists, although it is extremely likely that concubinage was also practised. In Media, on the other hand, polygyny was a custom among the wealthier classes; and the Persian kings of later, and even modern times, were noted in history for the splendor and extent of their harems.⁸

None of the laws of India restricts men in the number of their wives, many cases of polygyny being mentioned in the Vedic hymns; and the Laws of Manu expressly provide that the Hindu "may marry as many wives, and by custom keep as many concubines, as he may choose."⁹

In the Homeric age, concubines were common, being regarded as half-

¹ Gen., xxvi, 34.

² Gen., xvi.

³ Gen., xxix.

⁴ Vid. Deut., xxi, 15.

⁵ Andree, *loc. cit.*, pp. 147, *et seq.*

⁶ Wilkinson, *loc. cit.*, i, 318, *et seq.*

⁷ Rawlinson, *loc. cit.*, i, 505.

⁸ *Ibid.*, p. 216, *et seq.*

⁹ Balfour, *loc. cit.*, iii, 252.

wives,¹ although Priam's appears to have been the only well authenticated case of actual polygyny.² Among the Romans, while concubinage seems to have been general, the mass of the people were more strictly monogamous. The concubine was always carefully distinguished from the legal wife, and the rights and privileges of children were bestowed with a jealous eye to this distinction.³

Among the Teutons, Scandinavians, Russians and Finns, the plural marriage was well recognized as an institution; and even in the Christian world polygyny, in the early ages, was distinctly tolerated, if not sanctioned. It was practised by the early Merovingian kings, and a law of Charles the Great seems to imply that it was not unknown even to the clergy.⁴ Caribert and Chilperic had both a plurality of wives;⁵ and Clotaire married the sister of his first wife, during the lifetime of the latter; consent being given in the mock words of the wife—"let my lord do what seemeth good in his sight; only let thy servant live in thy favor."⁶

St. Columbanus was driven out of Gaul for his denunciation of the polygyny of King Thierry;⁷ and Dagobert had, in addition to three wives, a whole multitude of concubines; so that the modern morganatic, or "left-handed," marriage of royalty, we see, had ample authority in the customs of the past. Not only had the great Charlemagne two wives, but a whole battalion of *filles de joie*;⁸ and "polygyny, in this qualified form, has remained a tolerated privilege of royalty down to the present time."⁹

St. Augustine expressly said he did not condemn polygyny;¹⁰ and Luther permitted Philip of Hessen to marry two women to accomplish a certain political purpose. Indeed, he openly declared that, in view of the silence of Christ on the matter, "he could not forbid the taking of more than one wife;"¹¹ while, as later exponents of the same view, it is well known the Mormons regard polygyny as a divine institution. In fact monogamy, having no sanction in the Old Testament, and being only negatively, if at all, taught and enjoined in the New, were it not for the beneficent influence it exercises upon society, the home, and the state, might well be discarded altogether, both as a theological dogma and statutory decree.

It is probable, notwithstanding the general opinion, that polygyny had its origin among a sexually *weak*, rather than a sexually *strong* people. The races of the East, with whom it is proverbially indigenous, through

¹ Becker, *loc. cit.*, II, 438.

² Rossbach, *loc. cit.*, p. 5.

³ Hallam, *loc. cit.*, I, 420.

⁴ Greg. Tur., IV, 26, quoted by Lecky, *loc. cit.*, II, 343.

⁵ Eginhardus, "Vit. Kar. Mag.," XVIII.

¹⁰ Hellwald, *loc. cit.*, p. 558.

² Iliad, XXI, 88.

⁴ Thierry, *loc. cit.*, p. 17, *et seq.*

⁷ Fredegarius, XXXVI.

⁸ Spencer, "Prin. Sociology," I, 665.

¹¹ Westermarck, *loc. cit.*, p. 44.

climatic and other enervating influences, are naturally less virile than the Northern races, placing checks upon the sexual passion, from religious and superstitious causes, which would be badly borne, I fear, by the latter. And the same may be said of savages.

Hubert and Maus, in their essay on sacrifice,¹ have pointed out how frequently sexual relationships are prohibited by religious observances; and quite recently Crawley,² in describing the occultism of taboo, has very fully elaborated the traditional influences which tended to the promotion of chastity among primitive races. Numbers of cases, from various portions of the world, are cited to show where intercourse has been delayed for days, weeks, and even months after marriage, in conformity to certain religious laws; and a trace of the church asceticism of later times is found in the early history of the Oriental pagans.

Dion Chrysostom advocated the suppression of prostitution by law. Apollonius of Tyana, though a pagan, lived a life of celibacy.³ Zenobia refused to cohabit with her husband, except on the ground of producing an heir; and Hypatia is said to have preserved her virginity, though a wife.⁴

There are many evidences of weak sexuality in savages. Love plays a very small part in their lives. They make use of few endearments, know little if anything about kissing, or the many other warm and more intimate manifestations of sexual affection; have few love-songs, and give a very subordinate place to the literature of passion. Parental love is stronger than sexual love; and as a most convincing proof of their deficiency in the latter, jealousy, though by no means entirely absent, is far rarer and feebler than among civilized races. Spencer and Gillen record the comparative absence of jealousy in men of the Central Australian tribes;⁵ and negresses are stated, by a French army surgeon, to be so exempt from the passion that he has known a first wife to earn money to help buy a second wife for her husband.⁶

Among higher races, the Korean women seem to live happily together as wives of a common husband; the Mormons, possibly, not so happily, notwithstanding their contrary claim; and the women of Turkey and Persia take so kindly to the institution of polygyny that their most obtrusive sentiment seems to be one of rivalry for the favor of their husband,

¹ "Essai sur le Sacrifice," *L'Année Sociologique*, 1899, pp. 50, 51.

² *Loc. cit.*, pp. 187, *et seq.*

³ *Philos. Apol.*, I, 13.

⁴ I am aware that this assertion is one of an anonymous writer, but is quoted by Lecky (*Hist. Europ. Mor.*, II, 315) as of, at least, possible credibility.

⁵ *Loc. cit.*, p. 99.

⁶ H. Ellis, *loc. cit.*, III, 212.

rather than of jealousy. But even where polygyny is permitted by law, it is by no means so generally practised as is commonly supposed. Almost everywhere, it is confined to the smaller part of the people, the majority being monogamous. I am credibly informed such is the case even among the Mormons; and Mr. Phillips remarks, in his "Sociological Study," that "it is a mistaken opinion that in a polygamous society most men have more than one wife." The relative proportion of the sexes forbids such an arrangement; the poverty of a certain class always precludes polygyny; and Proyart says¹ only the rich men of Loango, whose means permit the enjoyment of such a luxury, indulge the sexual privilege of polygyny. It is so also in Mohammedan countries, even the late Khedive of Egypt, Tewfik Pasha, having had only one wife, the faithful and devoted Emineh Hanem.²

"In India," says Seyed Amir Ali, "more than ninety-five per cent. of the Mohammedans are at the present moment, either by conviction or necessity, monogamists."³ The educated classes, versed in the history of their ancestors, and competent to compare it with that of other nations, almost universally view polygyny with disgust; and in Persia, Col. Macgregor tells us, only about two per cent. indulge the questionable luxury. In China, no laboring man thinks of more than one wife; and Dr. Gray is of opinion that, originally, concubinage itself was a privilege restricted to the wealthy.⁴ In the Indian Archipelago concubinage exists only among the higher ranks, while polygyny is regarded as a sort of vicious luxury which it would be absurd to regard as an institution affecting the whole mass of the people.⁵ The truth of this statement is confirmed by Raffles, for the Javanese;⁶ Low⁷ and Bayle⁸, for the Malays; Marsden for the Sumatrans, and by my own personal observation as to the Tagals, Visayans, and other native tribes in the Philippines.

Speaking of the Hebrews, Dr. Scheppig says that the expenses connected with polygyny were so great that none but the rich could afford them; and in Egypt, although, as I have remarked, polygyny was common among the wealthy classes, as was also concubinage, it would appear from the numerous ancient paintings descriptive of domestic life in that country that among the poor, monogamy was the rule.⁹ It is thought by some that the ancient Persians also were monogamous;¹⁰ and Dr. Schrader makes a similar statement as to the early Indo-European races in general.¹¹ Among

¹ *Loc. cit.*, p. 568.

² *Ibid.*

³ Crawford, *loc. cit.*, i, 76.

⁴ *Loc. cit.*, p. 147.

⁵ Wilkinson, *loc. cit.*, i, p. 318.

⁶ Maine, "Early Law and Custom," p. 235.

⁷ *Vid.* Amir Ali, *loc. cit.*, p. 29, *et seq.*

⁸ Gray, *loc. cit.*, i, 184.

⁹ *Loc. cit.*, i, 81.

¹⁰ *Loc. cit.*, p. 25.

¹¹ *Vid.* Westermarck, *loc. cit.*, p. 442.

the West Germans, only persons of noble birth were polygynous;¹ and in India, Dutt thinks, only the same class availed itself of the privilege.²

Indeed, polygyny has so many limitations to offset its privileges, that, strange as it may at first thought seem, it would appear to tend toward monogamy; first, through the higher position assigned to one wife—generally the first married; second, the importance of certainty as to heirship; and last, but not least, the preference which the husband naturally feels in the matter of sexual intercourse. Thus the lord of every harem has his favorite; not always the most beautiful by any means; but far oftener the one who best understands catering to his sexual appetite, and who is best fitted by nature to satisfy it.

The polygyny of China is only a legalized concubinage, the wife being invested with absolute power in the household, and the concubine being not even allowed to sit in her presence without special permission.³ She addresses her spouse by a name corresponding to our "husband," while the concubines are compelled to call him "master;" being even removed, when dying, if they have borne him no children, from the customary dwelling to some outhouse, as not entitled to die in the dwelling of their master.⁴

The reason of this apparently cruel discrimination is obvious. The concubine is usually a woman of low origin, illiterate, and most commonly either a slave or a prostitute; while the wife is chosen for her good family, small feet, and superior refinement.⁵ The wife cannot be degraded to the position of a concubine, nor the concubine made a wife; but the question of the legitimacy of the child is not whether or not the mother is wife or concubine, but whether or not she has been "received into the house" of the husband.⁶ In China every well-born woman is supposed to marry. If a widow remain a widow till the age of fifty, she has a tablet erected in front of her home. In America, the widow, if she retain her normal intellectual faculties, *never reaches fifty*. That's the difference.

In Turkey the first wife is called "the great lady," and is usually married for life; but the children are equally legitimate whether born in wedlock or of slaves.⁷ Among the Hindus, the first wife had precedence over all others, and her first-born son over his half-brothers; and it is probable that secondary wives were regarded originally as merely a superior class

¹ Tacitus, "Germania," XVIII.

² *Loc. cit.*, LXXXV, p. 266.

³ Gray, *loc. cit.*, I, 212.

⁴ *Ibid.*, I, 212, *et seq.* See also, Medhurst, *loc. cit.*, p. 15.

⁵ Westermarck, *loc. cit.*, p. 445; also Jamieson, *loc. cit.*, p. 80.

⁶ Parker, *loc. cit.*, VIII, 78.

⁷ Fischon, *loc. cit.*, p. 14. Westermarck, *loc. cit.*, p. 446.

of concubines, like the celebrated "hand-maidens" of the Hebrew patriarchs, who so frequently usurped the functions of their mistresses.

The ancient Scandinavians had commonly only one legitimate wife, though as many concubines as they chose;¹ and the pagan Russians, according to Ewers, always gave the first wife the precedence,² as do the Mormons to-day, the first wife only assuming the husband's name and titles.³

Beside those mentioned, there is another way in which polygyny is modified. Among many peoples there are well defined laws of custom, which compel the husband to cohabit with his wives in turn. Otherwise, there would be trouble. The Caribs, when they married—as they frequently did—several sisters at once, always lived *one month with each* in a separate hut. At least they did the first year, but it is not so certain as to the second. Preferences are very apt to be formed in such cases, both by Christian and pagan, which exert a strong influence even upon national custom; and a "favorite wife" is as apt to grow up, among a lot of females in a harem, through a hot sexuality, as the bluest kind of blood. The Mohammedan is compelled by law, however, to favor each of his four legal wives by turns, of course giving the intervals to a host of charming odalisques; and in all countries where the plural marriage is allowed, to preserve public order, similar laws of relation have been devised to govern the sexual commerce.

"I have four wives," said an old Arab Sheik to Sir S. W. Baker;⁴ "as one has become old, I have replaced her with a young one;" (he marked four strokes in the sand with his stick) "here they all are. This one carries water; that grinds the corn; this makes the bread; the last does not do much, she is my youngest, and my favorite." Alas, for the poor wife who is no longer the "youngest" and the "favorite!"

Wherever Christianity has not idealized love, and invested woman with those charms which far outlive, and outshine, her mere physical beauty, her lot is indeed hard when she has passed the stage of sexual attraction into the sere and yellow leaf, and becomes the household drudge to a younger and handsomer rival.

To show how lightly love, or the marital obligation, sits upon these hoary old polygamists, Dr. Grenfell relates the story of a peripatetic minister in Labrador, who, called to marry a rich man at a place called "Spotted Islands," found that he could not perform the ceremony, as the bride was within the prohibited degrees of relationship. "Never mind, mister, one of these will do," said the determined old groom, selecting one of the most

¹ Geijer, *loc. cit.*, v, 88.

² Ewers, *loc. cit.*, p. 108.

³ Burton, "The City of the Saints," p. 518.

⁴ "Nile Tributaries," etc., p. 265.

attractive girls from the crowd; and forthwith the ceremony proceeded, with the merriment said to belong to all marriage bells.¹

Polyandry, or plurality of husbands, is rarer as a form of marriage than polygyny.² In the Aleutian Islands, Langsdorf tells of a woman who lived with two husbands, on mutually satisfactory conditions between the latter as to the method of sharing her favors;³ and Veniaminoff asserts that a Thlinket woman was privileged to have, in addition to her real husband, a legal paramour, who was usually the brother of the former.⁴ Along the Orinoco, Humboldt often found brothers who had only one wife between them;⁵ and the Warraus, according to Brett, do not consider the custom of "one woman having two husbands to be bad,"⁶ a case being reported by the writer named in which it took *three husbands* to square the family.

In the Island of Lancerote, most of the women have three husbands;⁷ and Thunberg tells us the same is true of the Hottentots. Dr. Fritsch mentions polyandry among the Damaras, and Mr. Theal, among the tribes of the Bantu race.⁸ The Hovas of Madagascar have a word expressive of the permission given by a husband to his wife to have intercourse with another man, if he were going to be long absent;⁹ and in Nukahiva, rich wives commonly have, in addition to the chief husband, another, who might be classed, as in pharmacy, a "qualified assistant."¹⁰

Among the Todas, all the brothers of one family live in mixed intercourse with one or more wives; every wife, when she marries, claiming the right of sexual intercourse with her husband's brothers, be they many or few.¹¹ The same custom obtains among the Kurgs of Mysore; and the Nairwomen of Malabar commonly have two men as husbands, as well as, perhaps, half a dozen more with whom they cohabit with nearly equal regularity.¹² Polyandry is common pretty much all over India, and in Thibet; and Mr. Ravenstein quotes a Japanese traveller as saying that it prevailed among the Saporogian Cossacks, and in Eastern Siberia.¹³

Among the Russian peasants the comfortable practice exists of the father cohabiting with the wife of his son, during the latter's minority;¹⁴ and, according to Strabo, all the male members of a Median family married the same woman. Perhaps we find a hint of this custom in the mythic account

¹ Dr. Grenfell, "Labrador," *Leslie's Magazine*, Dec., 1904.

² Westermarck, *loc. cit.*, p. 450.

⁴ Dall, *loc. cit.*, p. 416.

⁶ *Loc. cit.*, p. 178.

⁸ *Loc. cit.*, p. 19.

¹⁰ *Bull. Soc. d'Anthr.*, III, IX, 367.

¹² "Asiatic Researches," v, 13.

¹⁴ Haxthausen, "Transcaucasia," p. 403.

³ *Ibid.*

⁵ "Personal Narrative," etc., v, 549.

⁷ Bontier and Le Verrier, *loc. cit.*, p. 139.

⁹ Sibree, *loc. cit.*, p. 253.

¹¹ "Trans. Ethn. Soc.," N. S. II, 240.

¹³ Lansdell, *loc. cit.*, II, 225.

of the goddess Frigga "marrying," during her husband's absence, his two brothers, Vili and Ve.¹

Among some races a custom exists which, in one important respect, is a marked improvement on our own. If two men propose to the same woman, she is not compelled to break *one* heart in making the *other* happy. She marries one of them, generally the *rich one*, but makes the other an auxiliary, and both are well satisfied.² An equal liberality in such matters among ourselves might take the form of a real philanthropy.

With the ancient Britons, to prevent domestic confusion, the children were regarded—not always correctly—as belonging to him who had first taken the virgin to wife;³ and in Thibet the choice of the wife belongs to the elder brother, though all the others are entitled to the husband's privileges, if they choose to avail themselves of them.⁴

In Europe, the number of men and women, at **Numerical Parity** twenty years of age, is about the same; a similar rule **of the Sexes** prevailing also in America; but at an earlier period of life, in both continents, there were more men than women; and at a later, more women than men.⁵ It is not necessary here to enter into the causes of this disparity; it being sufficient to say that it depends, to a great extent, upon the higher, and lower, rates of mortality at given periods of life; but to this pretty constant equality of numbers, at the marriageable age, is chiefly due the tendency in all civilized societies to monogamous marriages.

There are many reasons why a man may desire to **Arguments against** possess more than one wife; and, from the view-point **Monogamy** of natural law, there appears little to urge against such a practice. In fact, much might be said in its favor. The periods of abstinence from sexual intercourse, which the health and decency of both parties demand, are too long to be reasonably borne by a vigorous man, with sexual powers normally developed; and I am convinced that not only are many of the marital infelicities of society traceable to this cause, but that serious impairment of health very frequently results from two early sexual connexion after both childbirth and menstruation.

In many countries—and fortunately they are mostly polygynous—the husband is not only compelled to live apart from his wife for a certain period every month, but during the whole term of her pregnancy;⁶ as soon as this event is announced, the sexual rights being suspended with super-

¹ Weinhold, *loc. cit.*, p. 249.

² Cæsar, *loc. cit.*, v, 14.

³ Oettingen, *loc. cit.*, p. 59.

⁴ Lisiansky, *loc. cit.*, p. 83.

⁵ Ganzenmuller, "Tibet," p. 87.

⁶ Westermarck, *loc. cit.*, p. 483.

stitious scrupulosity, and the poor husband being condemned to "burn" for varying and, to him at least, interminable periods of time.

Indeed, very commonly in savage life, the husband must not cohabit with his wife until the child is *weaned*; and this prohibition is certainly not lessened in severity among those races where the suckling period lasts for two, three, and even four years. It is therefore quite in accord with what one should expect, that the advent of the new being—particularly if monogamy prevail—or if the mother, as is generally the case, be the most attractive and sexually desirable among a man's wives—is hailed with no special features of rejoicing. Among the Ashantees, "when conception becomes apparent, the girl goes through a ceremony of abuse, and is pelted down to the sea, where she is supposed to be cleansed. She is then set aside; charms are bound on her wrists, spells muttered over her, and, by a wise sanitary regulation, her husband is not allowed to cohabit with her until she has finished nursing her child."¹

Marvels of Menstruation

Under the Mosaic law, as well as in probably every portion of the world, the woman in child-bed is considered unclean;² and she is scarcely less so during menstruation. Pliny tells us that the presence of a menstruous woman will turn wine sour, cause the trees to drop their fruit, parch up the young shoots, and make them forever barren; dim the splendor of mirrors, and the polish of ivory, turn the edge of sharpened iron, rust brass, and cause hydrophobia in dogs.³ This is a sad arraignment of the fair sex, truly; and that at a time when every sentiment of chivalry and manhood, as well as religion, should sympathize with her, and prompt us to treat her with the greatest tenderness and respect.

In China a man does not *speak to his wife* within the first month after childbirth, and visitors will not even enter the house where she lives.⁴ In the early Aryan traditions, a witch, and a woman during menstruation, were considered very intimately connected;⁵ and in the literature of the mediæval monks, to whom woman was only *templum ædificatum super cloacam*—a temple built over a privy—the most astonishing superstitions concerning such women are recorded. A garment stained with the menstrual blood of a virgin was believed in Bavaria to be a sure safeguard against *cuts* and *stabs*. A little of the blood would *extinguish a fire*, was most efficacious as a *love philter*;⁶ would cure *leprosy*; and a certain sect of the Valentinians, attributing to it mystical virtues, actually partook of it regularly in their sacraments, as the blood of Christ.⁷

¹ Reade, *loc. cit.*, p. 45.

² Plin., "Nat. Hist.," I, VII, XII.

³ Zmigrodzki, *loc. cit.*, p. 177.

⁴ H. Ellis, *loc. cit.*, I, 213, and notes.

⁵ Ploss, *loc. cit.*, II, 376, *et seq.*

⁶ Ploss, *loc. cit.*, II, 376, 387.

⁷ Bourke, *loc. cit.*, p. 217, *et seq.*

"A naked woman," says Pliny, "led around an orchard, will *protect it from caterpillars*;" and even in Italy to this day, according to Bastanzi, the belief is acted on and the custom practised.

In the sugar refineries, in the North of France, no woman is permitted to enter while the sugar is boiling for fear one might be menstruous and the sugar be *blackened thereby*; and the women of Annam, themselves, say it is impossible to prepare their opium pipes properly while they have their courses.¹ The most portentous account of the prodigies attending this period is probably given by Pliny. "Hailstorms," he says, "whirlwinds and lightnings, will be *scared away* by a woman uncovering her body while her courses are upon her; and the same with all other kinds of tempestuous weather. At sea, a storm may be stilled by a woman *uncovering herself, even though not menstruating at the time*; and if she walk round a field, while menstruating, the caterpillars, worms, beetles and other vermin will *fall from the ears of corn*."²

But coming down to more recent times, in 1878 a physician wrote to the *British Medical Journal* asking if it were true that if a woman "boiled hams, while menstruating" (the woman of course, not the hams), "would the hams be spoiled," as he had known it twice to occur? Another inquired, in all seriousness, as to what would happen to her patients should a lady doctor, while menstruating, attend them; and still another replied, with that know-it-all air so often observable in our friends but never in ourselves, that he thought the fact was so "generally known," that meat would spoil if salted at the menstrual period, that he was "surprised to see so many letters in the *Journal* on the subject."

Indeed it was only as late as 1891³ that Dr. William Goodell, of Philadelphia, was enabled to write concerning the prejudicial effects of menstruation on surgical procedure—"I have learned to unlearn the teaching that women must not be subjected to a surgical operation during the monthly flux."

But enough has been said to direct attention to the fact that, in all ages and countries, the phenomena attending this vital function of the female are such as to preclude the sexual relation during its continuance.⁴

¹ Vid. L. Laurent, *Ann. des Sci. Psy.*, Sept. and Oct., 1897. H. Ellis, 1, 213, note.

² Pliny, "Natural History," Books VII and XXVIII. Respectfully referred to our agricultural friends as a remedy for the boll-weevil and potato-bug. Indeed, the Department of Agriculture could do worse, I think, than send a copy of this book to every farmer in the United States. I have not the slightest doubt it would be received with far more pleasure, and read with, possibly, more profit, than many of those annually sent out. As to the calmativ influence of female nakedness on the sea, have we a hint in it of the origin of the nude woman so often used as a figure-head for ships?

³ *Provincial Medical Journal*, April, 1891.

⁴ Vid. H. Ellis, *loc. cit.*, 1, 212.

Female Beauty
Short Lived

The chief cause of monogamy in every country is undoubtedly the youth, beauty, or other charm in the girl which excites and sets in motion those psycho-sexual processes which, for lack of a better name, we call love. Whether this love be what Plato called it, the great devil, because it rules and commands every other devil of passion; or whether it be divine, first created by God Himself, in Paradise; we do know that it operates most powerfully in youth. "Love is painted young because he belongs particularly to the young," says Hebræus. He is fair and fat because, as another old writer naïvely remarks, "such folks are first taken." He is pictured naked, because all true affection is simple and open; has a quiver and bow, to indicate that he is a hunter, of hearts; is blind, because he neither sees nor cares where he hits; and is a great commanding god, above Jupiter himself, according to Athenæus.¹ But to enjoy fully the passion of love, both men and women should marry young. The importance of a man marrying younger than himself is obvious. Women age much faster than men. The nervous system is frailer, and the metabolic mechanism of the entire body far more sensitive and delicate. Their charm, and therefore the sexual life, are shorter in duration.

In California, Mr. Powers tells us, women are handsome in their care-free, untailing youth, but break down after twenty-five to thirty, and become, many of them, positively ugly.² Among the Mandan Indians, maidens are sometimes beautiful, but all get homely after marriage.³ The Kutchin women "get coarse and ugly as they grow old;"⁴ and among the Warraus, according to Schomburgk, the flower of a woman's life is gone at twenty. The Patagonian women fade early; and in New Zealand, Tahiti, Hawaii and the Philippines—partly from too early sexual excesses—woman's beauty is lost at a very unripe age.⁵

In Africa female beauty is particularly evanescent. The Egyptian girl, from fourteen to eighteen, is a model of loveliness and grace; but at twenty-five to thirty-five—the season of a woman's prime in America—she is broken-down and coarse-featured.⁶ In Eastern Africa female charms are less perishable than in India and Arabia; but even there the sex falls into the "hideous decrepitude of the East"⁷ at a very early age; and the Arab girls of the Sahara preserve the bloom and freshness of our women of thirty only till about the sixteenth year.⁸

¹ *Loc. cit.*, Lib. 13, Cap. 5.

² Catlin, *loc. cit.*, I, 121.

³ Angas, *loc. cit.*, I, 311.

⁴ Lane, *loc. cit.*, I, 50. Baker, *loc. cit.*, p. 124-265.

⁵ Burton, "First Footsteps," etc., p. 119.

⁶ Powers, *loc. cit.*, p. 20-24.

⁷ Hardisty, *loc. cit.*, p. 312.

⁸ Chavanne, *loc. cit.*, p. 397.

The Wolof girls are very pretty, with their soft, glossy black skins; "but," as Mr. Reade remarks, "when the first jet of youth is passed, the skin turns to a dirty yellow, and creases like old leather; their eyes sink into the skull, and the breasts hang down like the udder of a cow."¹ "Among the Fulah, it is rare for women above twenty to become mothers;"² and in Unyoro, Emin Pasha never met a woman over twenty-five with a baby.³

**Causes of
Unfaithfulness in
Husbands**

Early sexual intercourse, and sometimes with nearly a whole tribe of men, is, as I have intimated, the chief cause of the early decay of physical beauty among the women of the tropics; but constant toil, poor food and climatic conditions, doubtless exert a great influence in its production. It is well known that both men and women preserve the bloom of youth and health far longer in cold than in hot countries; and for very well defined physiological reasons not necessary to enter upon here;⁴ but, while female beauty almost always underlies man's sexual desire, his taste for change, unless overruled by religious principle, love, or the precepts of honor, will always stand in the way of prolonged constancy to any one type.⁵

Thus the negroes of Angolo excused themselves for their frequent breaches of marital fidelity by the statement that they "were not always able to eat out of the same dish;"⁶ and, as we shall see later, when we come to notice the question of divorce, that, as Mr. Lane remarks, "fickle passion is the most evident and common motive both of polygyny and divorce."⁷

**The Desire for
Sexual Change**

But it is not the sole one. Man's desire for children, wealth, authority, and the extension of his social and political power, often prompts him to put away an unfruitful wife, or to marry another of greater worldly possessions. Among the Botis of Ladakh, should a wife prove barren, a second can be chosen; and should she only bear daughters, another can be similarly selected.⁸ In Indo-China, polygyny is allowed only if the wife is sterile;⁹ and the Eskimo of Prince Regent's Bay only takes a second wife if the first have given him no children.¹⁰ In China and Tonquin, how-

¹ "Savage Africa," p. 447. Chapman, *loc. cit.*, I, 342.

² Westermarck, *loc. cit.*, p. 48.

³ "Emin Pasha in Cent. Africa," p. 85.

⁴ Lubbock, *loc. cit.*, p. 143.

⁵ Byron's idea of constancy, therefore, to be "constantly loving somebody," seems to be founded on an innate instinct.

⁶ Merolla da Sorrento, *loc. cit.*, p. 299.

⁷ *Loc. cit.*, I, 252.

⁸ Colquhoun, *loc. cit.*, p. 71.

⁹ Cunningham, *loc. cit.*, XIII, 204.

¹⁰ King, *loc. cit.*, I, 150.

ever, if the wife be barren, she herself advises her husband to take a second, as Rachel did Jacob.¹

In the savage state the rule seems to be—the more wives the more children, and the more children the greater power.

Man's Love of Progeny

The primitive man is proud of his progeny; and the larger his family the more he is feared and respected. Speaking of the Equatorial Africans, where the rate of mortality is very high, and the fecundity of women very low, Mr. Reade says—"propagation is a perfect struggle; polygyny becomes a law of nature; and even with the aid of this institution, so favorable to reproduction, there are far *fewer children than wives*."² Nor is our idea, as I have before remarked, that rivalry and jealousy must exist among women living in the polygynous state, well borne out in fact. It frequently happens that the first wife, if barren or old, will insist upon her husband having a fresh one, or a concubine;³ and, in many portions of the East, ladies themselves are the very strongest advocates of polygyny. "If a man marries," says a very interesting writer,⁴ "and his wife thinks that he can afford another spouse, she pesters him to marry again, and calls him a stingy fellow if he refuse."

Livingstone observes the same of the Makololo women, and of those farther down the Zambesi;⁵ and among the Indians of this country, the California-Modoc ladies strongly oppose any change in the polygynous habits of their braves.⁶ The Greenlanders have a proverb that "whales, musk-oxen and reindeer deserted the country because the women were jealous at the conduct of their husbands,"⁷ and in the New Hebrides, Australia, New Guinea and the Aleutian Islands, polygyny is common. Regarding the North American Indians, however, Mr. Hearne says that,

¹ Genesis xxx, 3.

And the same rule works both ways. If one man cannot satisfy a woman she is greatly tempted to seek another who can. Gallus expresses this sentiment in his couplet, "And now she requires other youths and other loves, calls me an imbecile and a decrepit old man;" and Apuleius speaks an unfortunate wife's complaint in almost similar words—"poor woman that I am, what shall I do? I have an old sire for husband, bald as a coot, and as little and unable as a child, and he keeps all the doors barred on me." Pontanus speaks of "an old fellow who, having but a peck of corn to grind, weekly, must needs build a new mill, which he must either let lie idle or have others grind at it;" and Cyprian denounces the old profligate who, "when he can scarce lift his leg over a sill," one foot in the grave and the other trembling with the gout, must go "horning after young wenches;" the writer forgetting that good old Scotch proverb, that "an auld tooth maun hae tender meat."

² Reade, "Savage Africa," p. 242.

⁴ Reade, "Savage Africa," p. 259, *et seq.*

⁶ Powers, *loc. cit.*, p. 259.

³ Martius, *loc. cit.*, I, 106.

⁵ *Loc. cit.*, p. 284, *et seq.*

⁷ Nansen, *loc. cit.*, II, 329.

as "the men in general are very jealous of their wives, I make no doubt the same spirit reigns among the women; but they are kept so much in awe of their husbands that the liberty of *thinking* is about the only liberty the poor wives enjoy."¹

When Mr. Williams asked a Fiji woman, who was minus her nose, how she had lost it, she said it came from her husband having many wives. "They get jealous, and hate one another; and the strong one cuts, or bites off, the other's nose."²

It may be remarked that in civilized society they only feel like doing so.

We are told that the old wives in Australia are extremely jealous of their young rivals, being frequently beaten and ill-treated by the latter; and the preservation of their place, and dignity in the family, depends largely upon their fighting powers. I am told that Messrs. Seabury & Johnson, the American sticking-plaster manufacturers, have kept a branch house in Sydney for some years; but whether there is any connection between that fact and the domestic discord spoken of, I am unable to determine.

When an Indian feels inclined to indulge himself with two or three wives, he selects, if he can, sisters; thinking thus to secure a greater degree of domestic tranquility;³ and this shrewd move, doubtless, underlies the well-known custom of the Pawnees, and other tribes, of marrying, along with the eldest daughter, all her younger sisters in rotation, as they come of age.⁴

I shall not devote much space to the modern status of marriage. It would involve much speculation, is pretty fairly known, as far as it may be known with any degree of certainty, and its literature is already sufficiently voluminous to answer every end; but there is a form of marriage, influenced by equality of the sexes, which demands at least passing notice.

When so-called love, which, in its protean forms, I am far too wise to attempt to analyze, depends wholly upon external attractions, it is necessarily both changeable and imperfect. It cannot help but be so; since the qualities which excite it are themselves both changeable and indefinite; but when it is founded on sympathy, arising out of similarity of the mental constitution, that peculiar sexual and psychological adaptability difficult to describe in brief terms, the union is apt to be both permanent and happy, and to continue long after both youth and beauty have disappeared. Along with love, which I might possibly better answer the present purpose by calling the "monogamous instinct," there is the great law of numerical

¹ *Loc. cit.*, p. 310. ¹

² Williams and Calvert, *loc. cit.*, p. 152, *et seq.*

³ Domenech, *loc. cit.*, II, 306.

⁴ Bancroft, *loc. cit.*, I, 277. See also Schoolcraft, Bastian, Waitz.

equality between the sexes, as well as the implied New Testament teaching, to oppose the progress of polygyny.

The social instinct, the desire for change,¹ the different phases of female beauty, the love of children, the curiosity to compare the pleasures of the sexual act with different women, or men, all favor it; but as Bain well remarks, while "the maternal feeling admits a plurality of objects, while the love of domination needs many subjects,"² and while many of the lighter elements of affection are best satisfied by diversity, the highest intensity of the love-passion is undoubtedly found in monogamy. True love disdains to measure its object by any other human standard. It sees in that object only an immeasurable superiority, an unapproachable excellence of mind, soul and body; which, having their origin in some special liking, turning on apparently insignificant differences, or similarities of temperament, become in the mind of the subject so exaggerated by constant favorable contemplation as to be, as has been very well remarked, "altogether transcendent."³

Although restrained by law, religion, and fixed observances, the natural tendency of our modern social differentiation is undoubtedly toward polygyny. The growth of neurodynamia among our great leisure class; the constant idleness, flattery, temptation and sexual stimulation to which they are continually subject, is always tending to greater sexual liberty. There is a gradual weakening of the domestic tie; that tacit restlessness under restraint,—a true democratic principle,—which comes with the sense of power due, say, to great wealth; and the subtle instinct of a class distinction in which women are graded and tagged for market, just as a farmer grades his fruit; which, in all ages, has taught that the many were created for the use of the few; have unquestionably a similar bearing. Polygyny has been shown to be rare among those savages who know nothing of the artificial disparities of rank and wealth;⁴ but is well known to be common, in spirit if not in form, among the fashionable circles of society today.

The Rock Veddahs have no class distinction and no polygyny.⁵ Of the Hottentots the same may be said.⁶ Among the Andamanese, monogamy

¹ Franklin's asserted aphorism, that all women are alike from the waist down, and an old one better than a young one because she is more grateful for the favor, does not seem to have attained the popularity among men its lovely unselfishness undoubtedly deserves.

² Bain, *loc. cit.*, p. 136, *et seq.*

³ *Ibid.*, p. 137.

⁴ Waitz, *loc. cit.*, II, 341.

⁵ Emerson Tennent, *loc. cit.*, II, 440, *et seq.*

⁶ Waitz, *loc. cit.*, II, 341.

is instinctive, as in Europe;¹ the Mrús, nearly all monogamists, are despised as "wild men" by the polygynous Khyongtha;² and the California Indians, who are not addicted to polygyny, are utterly ignorant of class distinctions.³ Many peoples, known to have been monogamous, have adopted polygyny under the influence of a higher civilization. The Turco-Tartars are one;⁴ the Karens, who learned polygyny from the Burmese, another;⁵ and the Hindus seem to have learned it subsequent to the Vedic age, since it is not mentioned in the earlier hymns.⁶

Polyandry also seems to presuppose a certain degree of civilization, as we can find no trace of it among the very rudest nations; but, concerning both these practices, the ground is too vast to cover in a single section of a single volume; those who desire to continue their examination being referred to the various works on anthropology, to Gaya's and Westermarck's valuable treatises on human marriage, and to Koenigswarter's "History of the Development of Human Society."⁷

**Concluding
Reflections on
Marriage**

But before leaving the subject it is befitting, I think, to glance, if for only a moment, at the present status of marriage in modern society. Possibly some may think I have devoted too much space to its savage and semi-savage aspects; but if I have, it is because the sources of such information are not so readily accessible to the general reader as are those of modern marriage; and because there can be no adequate knowledge of any human institution which does not take cognizance of the circumstances and conditions from which it was originally evolved.

If history teaches us that as civilization progresses affection, charity, and human sympathy become more refined, purer, and deeper, it has also shown, if we have studied it to any purpose, that sexual anarchy and immorality have proven the almost invariable sequelæ of every advance of society. Is the civilization of today different from that of the Pharaohs, or of Louis XIV, or of Aristides? And if so, if it have deeper insight, higher ideals, purer ethics, or more common sense, in what way shall these be likely to affect the position of woman, or the restraints put upon the lawlessness of sexual passion?

The conflict between duty and desire is, I believe, not stronger today than it was two thousand years ago. Petronius Arbiter was not converted

¹ Westermarck, *loc. cit.*, p. 507.

² Lewin, *loc. cit.*, p. 231.

³ Powers, *loc. cit.*, p. 406.

⁴ Vámbéry, *loc. cit.*, p. 71.

⁵ Smeaton, *loc. cit.*, p. 81.

⁶ Dutt, *Calcutta Review*, LXXXV, 79.

⁷ "Études historiques sur le développement de la Société humaine," Paris, 1850.

by Marcus Aurelius; and the "Man of Sorrows" could only *forgive* the adulteress.¹ Marriage represents a Divine purpose. So does Religion; but there is no sharper struggle between religion and sin than exists today between purity and sexual passion; and the unnatural sexual condition of society is largely accountable for the fact.

The primitive belief that rapid increase of population is good for a State; that marriage, having a definite purpose, is of divine ordination, and necessary to perfect human happiness, has been replaced by the directly opposite doctrine that the highest interests of society are subserved not by stimulating, but *restraining marriage*, and diminishing by every possible means the number of children.² In consequence of this most pernicious and unnatural teaching, a greater and greater number of women, every year, are left to shift for themselves in life, with no male protector, and with the dangers and difficulties incident to their sex terribly aggravated by the very custom which has made them spinsters.

A great economic revolution, in the employment of machinery to perform these tasks of female industry which were once done within the home, has thrown multitudes of girls and women into factories, from which the paths of vice and temptation lead out in every direction. The consequences of this deplorable condition of affairs are already engaging the attention of the moralist and the philanthropist; but it is apparent, to my mind at least, that no permanent change for the better can be effected until men discard the factitious selfishness of a too utilitarian civilization, marry, as their fathers married, and learn to recognize the fact that in society, as well as in the soul, God has erected certain moral landmarks which can never be safely removed; and that marriage, and the reproductive processes of nature, are as much parts of the divine purpose as the law of growth, the properties of matter, or the operations of the human mind.

In the light of modern social development, notably
Divorce in this country and in France, legal dissolution of the marriage contract has assumed an interest and importance which never previously attached to it; justifying, I am led to believe, a somewhat closer inquiry into the nature of that contract than is usually accorded it; a clearer definition of the moral obligation therein

¹ John VIII, II.

² "How long," asks the editor of *American Medicine*, an up-to-date professional journal, presumably representing a considerable segment of professional opinion in the United States, "how long will society permit men to bring babies into the world, to be thrust into the streets as soon as they can toddle and become parasites on the social organism? Our answer is: *So long as we shall be prevented from popularizing*

involved, and a more careful examination of the grounds, if such legally exist, on which it may, either conditionally or absolutely, be abrogated.

I am only sorry that the nature of this work does not permit such an extension of the subject as its importance seems to demand; an importance clearly established by, not only the conflicting conclusions arrived at by different civilized communities, and religious faiths, concerning it, but by the equally significant conflicts of interstate and international laws touching its legal and moral nature.

It may be remarked, however, at the very beginning, that this confusion, both secular and sacred, concerning the validity or propriety of divorce can only have arisen from grave diversity of views on the part of the law-making powers, not only of the countries themselves but of the various parts, or sections, of each.

Contrary to the opinion generally entertained, the period for which marriage is entered into varies greatly among the different races of man; but, so far as my reading has enabled me to ascertain, it seems to be a pretty general rule that the contract is *not necessarily entered into for life*.

"There are a few remarkable instances of peoples among whom separation is said to be unknown;"¹ but they are vastly in a minority, compared with the thousands upon whom the marriage obligation sits very lightly, and who never permit it to stand in the way of either pleasure or caprice.

The natives of the Andaman Islands are, according to Mr. E. H. Man, married for life; "no incompatibility of temper, nor other cause, being allowed to dissolve the union."² So also with the Papuans of

New Guinea; with one or two insignificant tribes of the Indian Archipelago, and with the Veddahs of Ceylon, who have a proverb that "death alone separates husband and wife."

The Romans are said to have honored with a crown of modesty those who were satisfied with only one marriage;³ and many beautiful, although isolated, instances are recorded of Roman wives who, in the prime of life

the knowledge of the prevention of conception. . . . Teach the public how to prevent conception, and even the lowest classes will take advantage of this knowledge; and the number of ragamuffins, illiterates, imbeciles, syphilitics, paupers and criminals will be reduced to a minimum!" Quoted by the *Critic and Guide*, New York, March, 1906.

It is best, possibly, to let such teaching pass without comment, as a startling evidence of the spirit of the times.

¹ Westermarck, *loc. cit.*, p. 517.

² *Jour. Anthr. Inst.*, XII, 135.

³ *Vid.* Val. Max., II, 1-3.

and beauty, at the death of their husbands, devoted the remainder of their lives to seclusion and chastity in memory of the dead.¹

Tacitus applauded the Germans as models in this respect;² and the epitaph, "*univiræ*," inscribed on many Roman tombs, sufficiently attests the adoption of his teaching by society in his day. The family of Camillus was noted for its single marriages; and one of the Roman poets beautifully remarks concerning this custom—"to love a wife when living is a pleasure; to love her when dead is an act of religion."³

But the very fact that these instances of post-conjugal celibacy were so highly applauded sufficiently proves their infrequency. The vast mass of the Roman people were polygynous at all times, up to the advent and establishment of Christianity; as were also the Greeks, Persians and almost all Oriental nations, with the possible exception, as I have before noticed, of Egypt, where monogamy with court-concubinage was the general custom.

Most savage marriages are pure matters of pleasure and convenience, contracted without formality and abrogated on the slightest, or no, pretext. A large portion of the old men in Central Africa do not personally know *half their children*; and, *per contra*, the well known aphorism about the wisdom of the child who knows its own father finds nowhere else, possibly, so apt an illustration.

The great chiefs of Tasmania, Milligan remarks, "make no scruple about a succession of wives;"⁴ and in Samoa, if the marriage is contracted for property, or the pleasures of the festivity, as is often the case, the wife is not likely to be with her husband more than a few days.⁵

Among the Dyaks, instances are common of young girls who have already lived with three or four husbands;⁶ and the Yendaline women in Indo-China have frequently families by two or three different husbands.⁷ The Maldivians are so fond of a change that it is not uncommon for a man to divorce and remarry the same woman half a dozen times;⁸ and Knox tells us the Cingalese have to marry four or five times before they are suited sufficiently to settle down for life.⁹

Burckhardt knew Bedouins of forty who had had upwards of *fifty wives*; and in Persia a wife is taken for a *stipulated period*, which may vary from

¹ Of such examples the wives of Lucan, Pompey and Drusus, are memorable.

² "Germania," XIX.

³ "Uxorem vivam amare voluptas; defunctam religio." Statius, "*Sylvæ*," in poem.

⁴ Vid. Bonwick, *loc. cit.*, p. 73.

⁵ *Trans. Ethn. Soc.*, N. S., II, 237.

⁶ Rosset, in *Jour. Anthr. Inst.*, XVI, 169.

⁷ Turner, *loc. cit.*, p. 97.

⁸ Colquhoun, *loc. cit.*, p. 75.

⁹ Pridham, *loc. cit.*, I, 253.

one hour to ninety-nine years.¹ Mr. Lane had heard of men in Egypt who—in defiance of the monogamous custom of antiquity—had “been in the habit of marrying a new wife every month;”² among the Moors of the Sahara it is considered “low” for a couple to live together too long; and—*mirabile dictu!* as an example of how history repeats itself—“the leaders of fashion were those who had been the oftenest divorced.”³

In Abyssinia marriage was entered into not for life but a *number of years*;⁴ and the Bondo husband exchanged wives so frequently that it was a puzzle to fix the fatherhood of the children. Both Rawlinson and Lecky mention the facility of divorce in Persia, as in perfect accordance with the looseness of Iranian law with respect to marriage and women in general; while among the Greeks and Teutons, although divorces sometimes were granted, the practice never grew to the same disgraceful proportions as it did in Rome during the close of the Republic and the beginning of the Empire.⁵

Among uncivilized races, as a matter of fact, a man may discard his wife about when he pleases. The Aleuts traded theirs for clothes, beads and jack-knives;⁶ and a Tonga husband's law of divorce was simply telling his wife to go.⁷

Among the Hovas of Madagascar marriage was only a beau-knot, so to speak; and in Yucatan a husband considered it a good and valid reason for divorce if he saw another woman who pleased his fancy better. Greeks, ancient Hebrews, Romans, and occasionally Germans, considered *dislike* a perfectly proper reason for putting away a wife; divorce being regarded not as a matter of public concern but a purely personal act.⁸ The Greenlanders seldom repudiate wives who have borne them children;⁹ and Mr. Powers says that the California Wintun, though he may beat his wife in a moment of passion, or slink away with another fair one, seldom resorts to divorce.¹⁰ The Iroquois regarded separation as discreditable, both to the man and woman;¹¹ and among the Patagonians, Charruas and Yahgans, if children have been born to them, absolute separations are rare. So among the Maoris, Solomon Islanders, New Guineans, and in Tahiti, the birth of children generally precluded divorce; and Ewald

¹ Polak, *loc. cit.*, i, 207. Respectfully submitted for the consideration of Mr. George Meredith.

² Westermarek, *loc. cit.*, p. 520.

⁴ Lobo, *loc. cit.*, p. 26.

⁶ Georgi, *loc. cit.*, p. 371.

⁸ Westermarek, *loc. cit.*, p. 521.

¹⁰ *Loc. cit.*, p. 239.

³ Reade, *loc. cit.*, p. 444.

⁵ Mackenzie, *loc. cit.*, p. 125.

⁷ Martin, *loc. cit.*, ii, 173.

⁹ Cranz, *loc. cit.*, i, 148.

¹¹ Morgan, *loc. cit.*, p. 324.

tells us that, notwithstanding the privileges accorded the husband under the Mosaic Law, the ancient Hebrews seldom made evil use of their marital right in this respect.¹

Among many uncivilized peoples custom, or law, **Savage Limitations of Divorce** has considerably abridged the right of divorce. Thus the Kukis regard marriage as indissoluble if children have resulted from the union;² so also do the Red Karens of Indo-China; and in Western Victoria, according to Dawson, a man can divorce a *childless wife*, but only when the charge against her has been laid before the chiefs of his own and her tribe, and the punishment made official by their united decree.³

Several tribes of the Indian Archipelago do not allow divorce, except for the cause of adultery;⁴ many negro peoples have a similar rule; and the Hottentot only can divorce his wife "by showing such cause as shall be satisfactory to the men of his Kraal."⁵ Casalis states sterility to be the only ground of divorce, among the Basutos, "not subject to litigation;"⁶ and among some few savage races, consent of the wife appears to be an essential condition of divorce.⁷

Social ethics, and the growth of law, have decreed that marriage cannot be dissolved by the husband except for certain stipulated reasons; but it seems difficult to find an origin for the life-term marriage among those who acknowledge no such restraints, and who are governed only by their caprices and passions. And yet we may readily find such. The Aztecs always looked on marriage as binding for life. A husband might repudiate even his concubines only for what was considered "just cause;" viz., dirtiness, malevolence, or sterility; but the marriage tie was regarded as sacred.⁸ So among the Nicaraguans, the one offence for which divorce could be legally sought was adultery,⁹ precisely as in the great State of New York today.

Our Chinese friends, however, enjoyed far greater **Divorce in China** latitude in this respect. There were seven just causes of divorce *legally recognized*—barrenness, talkativeness (O shades of the sex!), lasciviousness, lack of respect to parents-in-law, thievishness, bad temper, and inveterate infirmity; and a husband putting away his wife except for one of these could be sentenced to "eighty blows."¹⁰

There was a convenient elasticity, however, about the causes enumerated

¹ *Loc. cit.*, p. 203.

² *Loc. cit.*, p. 33.

³ Kolben, *loc. cit.*, i, 157.

⁴ *Trans. Ethn. Soc.*, N. S., III, 80.

⁵ Waitz, *loc. cit.*, iv, 278.

⁶ Lewin, *loc. cit.*, p. 276.

⁷ Wilken, *loc. cit.*, p. 51.

⁸ *Loc. cit.*, p. 184.

⁹ Bancroft, *loc. cit.*, II, 263, *et seq.*

¹⁰ Medhurst, *loc. cit.*, IV, 25, *et seq.*

which was frequently made use of. Thus in an old Chinese book it is recorded that "when a woman has any quality that is 'not good,' it is but just and reasonable to turn her out of doors." A wife was turned away if she allowed the house to get full of smoke, or if she 'frightened the dog' with any disagreeable noise."¹ Yet, notwithstanding these momentous and weighty provisions, as we are told by Medhurst, divorces in China were comparatively rare.²

Although in Japan almost similar reasons held good, the Japanese seldom availed themselves of these "statutory grounds" to repudiate a wife;³ and in spite of the prejudiced account given by missionaries, chiefly, of the miserable status of women in both countries, as a matter of personal observation, I have found the treatment accorded them in China to be on the whole remarkably kind and considerate, while in Japan women are honored as among ourselves. If a daughter is born to a Chinese, it is looked on as a misfortune, of course; but one to be borne with, patiently, *as a misfortune*, and not visited with punishment upon the head of the innocent child. A daughter is of little esteem or value while *young and beautiful*; but when she becomes *old and ugly* she is regarded with the greatest respect and veneration.

In Mohammedan countries religion regulates the law of divorce. "In the absence of serious reasons," says a Turkish writer,⁴ "no Mussulman can justify divorce in the eyes either of religion or law. If he abandon his wife, or put her away from simple caprice, he draws down upon himself the divine anger; for the Koran says 'the curse of God rests on him who repudiates his wife capriciously.'" Practically, however, Westermarck states, "a Mohammedan may, whenever he pleases, and without assigning any reason, say to his wife 'thou art divorced,' and she must return to her parents or friends."⁵

In India, "a wife who drinks spirituous liquor, is of bad conduct, rebellious, diseased, mischievous or wasteful, may at any time be superseded by another; a barren wife may be superseded in the eighth year; one whose children all die, in the tenth year; one who bears only daughters, in the eleventh;

¹ Vid. Navarette, *loc. cit.*, p. 73.

² Trans. Roy. As. Soc., China Branch, iv, 27.

³ Rein, *loc. cit.*, p. 424, *et seq.*

⁴ Amir Ali, *loc. cit.*, p. 332.

⁵ "History of Human Marriage," p. 525. A careful reading of the Koran, however, convinces me that Prof. Westermarck is slightly in error here. The wife may be divorced, as stated, on payment of a stipulated sum, but always within the strict limitations of law. See Sale's *Koran*, 28, 62, 348.

but one who is quarrelsome, "*without any delay.*"¹ In Southern India, at the present time, while divorce is fairly common among the lower castes, it is not practised, according to Westermarck, among the Brahmins, the Kshatriyas, or the higher class Sudras.²

Divorce procedure in Burma is simple. When husband and wife conclude that continued life together is impossible, the latter goes out and buys two candles, of equal size and length, made especially for the use of the unhappily mated. These candles are lighted at the same moment, one representing the wife and the other the husband, and whichever *burns out first* wins the suit. The owner of the other, whether husband or wife, is compelled to march out in his or her clothes, but with nothing else, leaving the other party in undisputed possession.

In Rome, under the later Emperors, and doubtless **In Spain and Italy** through the permeating influence of Christianity, the right of the husband to repudiate his wife was restricted by imperial decrees, which laid down the circumstances under which divorce was legally justifiable.³ But the full doctrine of marriage indissolubility, as expressed in the text—"what God hath joined together let no man put asunder,"⁴ while at all times advocated by the early Fathers, was not fully confirmed until the Council of Trent, in the middle of the sixteenth century, definitely suppressed the last vestiges of divorce, so far as the Church was concerned, giving thereby not only a permanent impetus to the progress of social morality, but laying the foundations of that powerful influence which the Roman Catholic Church has in recent years exercised against this rapidly growing social abuse. In Spain, Portugal and Italy the husband can demand a legal separation—divorce *a mensa et thoro*—but the marriage contract cannot be dissolved in either country; while in France divorce was practically reintroduced by the law of July, 1884.

In early Rome, marriage being regarded, falsely, **In Early Rome** as merely a civil contract, entered into for the pleasure or convenience of the contracting parties, its continuance was just as falsely considered to depend only on mutual consent. Either party possessed the right to discontinue it, and to remarry at pleasure; and it is quite reasonable to assume that, under such a lax rule of obligation, the relationship should come to be treated with the extremest levity.

Cicero repudiated his wife, Terentia, when his failing financial resources prompted him to seek for a new dowry;⁵ and Augustus forced the husband

¹ "Laws of Manu," ix, v, 80, *et seq.*

² "Hist. of Human Marriage," p. 525. "Hindu Law and Usage," Mayne, p. 95.

³ Glasson, *loc. cit.*, p. 204.

⁴ Matthew xix, 6.

⁵ Plutarch, *Cicero*.

of Livia to repudiate her that he might marry her himself.¹ Cato ceded his wife to his friend Hortensius, resuming her after the latter's death;² Mæcenas was constantly changing wives;³ Sempronius Sophus put away his wife because she went to the public games without his knowledge;⁴ and Paulus Æmilius defended himself for the same act by saying—"my shoes are new and well made, but no one knows where they pinch me."⁵

Nor must it be assumed that the ladies neglected to exercise the same privilege. Seneca, in his denunciations against the social abuse, says that there were women in Rome who reckoned their years rather by their husbands than the number of consuls;⁶ and Martial speaks of a woman who had already arrived at her *tenth husband*.⁷ Probably the most astonishing instance of the kind, however, is the woman mentioned by St. Jerome, who was married to her *twenty-third husband*, she being the latter's *twenty-first wife*.⁸

But it is an interesting fact for the moral philosopher to speculate on, that it was during the period of the greatest sexual libertinism, and social corruption, in Rome, that we find the noblest examples of conjugal love and heroism ever recorded in the world's history. Intellectual culture was widely diffused, and women, even more than men, seemed to draw from it the most exalted ideals of conjugal duty.

I need only to mention Cornelia, the lovely and devoted wife of Pompey, with Marcia, the friend, and Helvia, the mother of Seneca, to direct the reader's attention to a long list of illustrious women. Mallonia, plunging the dagger into her heart, rather than yield herself to the embraces of Tiberius; Porcia, claiming the wife's right to share in the troubles which clouded her husband's brow; Paulina, opening her own veins in order to accompany her husband, Seneca, to the tomb; Arria, the wife of Pætus, who, when he hesitated to strike the blow intended to take his own life, took the dagger from his hand and, plunging it into her own breast, gave it back to him saying with her dying smile—"My Pætus, it doesn't hurt!"⁹

But the list is too long even to enumerate. In all the literature of the world the patrician matron of Rome stands, perhaps, preeminent as the type of a pure, noble-minded, devoted wife; and it would be difficult to conceive, as it is equally difficult to reconcile with the prevailing immorality of the times, a more touching image of conjugal love than that furnished by the medallion, so common on all the Roman sarcophagi, of the husband and wife, with their arms thrown affectionately over one another, united in death, even as they were in life, and making the eternal journey together.

¹ Tacitus, *Ann.*, I, 10.

² Plutarch, *Cato*.

³ Seneca, *Ep.*, cxiv.

⁴ Val. Max., vi, 3.

⁵ Plutarch, *Paul. Æmil.*

⁶ Seneca, *De Benef.*, III, 16.

⁷ Epigr., vi, 7.

⁸ *Ep.*, 2.

⁹ "Pate, non dolet!"—Pliny.

In all Protestant countries divorce, for one cause or another, is allowed.

Adultery is, of course, a statutory ground everywhere; but to this are added such other causes of a minor character as different standards of civilization and moral life may dictate. According to the Prussian

"Landrecht," the list includes drunkenness, disorderly life, insanity lasting longer than a year, and the mutual consent of both husband and wife if they are childless.¹

In Norway and Denmark, if the parties have been judicially separated for three continuous years, divorce may be granted by mutual consent.² In Austria, in addition to the statutory grounds, if aversion prove invincible between the parties for a number of years, and is evidenced by frequent applications for divorce, the latter may be granted;³ and the existing French law recognizes as causes—*excès, sévices, injures graves*, and also *condamnation à une peine afflictive et infamante*, in addition to the universally accepted statutory offences.⁴

In ancient Mexico the wife, as well as the husband, could sue for separation.⁵ In Guatemala she could leave him on grounds

as slight as those on which he could leave her;⁶ while in China, no woman, so far as I am aware, can even now obtain legal separation. The same law existed in Japan until 1873; or until that ancient empire began to emerge socially, as well as politically and educationally, from the darkness of paganism.

By the Talmudic Law the wife could claim judicial separation if her husband declined to perform the sexual duty, led a disorderly life after marriage, suffered from an incurable disease, or left the country forever;⁷ and in Mohammedan countries divorce may take place at the instance of the wife for habitual cruel neglect, either in the matter of sustenance or the sexual relation.⁸

The Hindus, and ancient Teutons, permitted separation only in exceptional cases;⁹ but among the Saxons and Danes, in

Britain, marriage might be abrogated at the pleasure of either party.¹⁰ In those Christian countries where absolute divorce is allowed, the conditions are intended to be the same for both men and women; but in England, the

¹ Glasson, *loc. cit.*, p. 367.

² *Ibid.*, p. 437-452.

³ *Ibid.*, p. 403.

⁴ Carpentier, *loc. cit.*, p. 52.

⁵ Westermarck, *loc. cit.*, p. 528.

⁶ *Ibid.*

⁷ Glasson, *loc. cit.*, p. 149, *et seq.*

⁸ Lane, *loc. cit.*, I, 139.

⁹ Glasson, *loc. cit.*, p. 187.

¹⁰ *Ibid.*, p. 195.

husband must be convicted of other offences beside that of adultery. In Spain and Portugal judicial separation may be decreed on the ground of adultery by *the wife*; but not when the same crime is committed by *the husband*, unless it be under "aggravating circumstances."¹

The fact that in the United States, as well as most other civilized nations, statistics show that women are by far the more frequent petitioners for divorce, may be taken as presumptive evidence that the cause more frequently lies with the man than the woman; since, in the vast majority of cases, the latter suffers most through the remedial act. She is deprived at once, not only of her proper means of support, but, whatever her innocence, of no small portion of her reputation as well. That the latter is unfair and unjust, in most instances, is only another proof of the fallacy of human judgments; but in nowise alters the fact, nor ameliorates the hardships attending it; not to mention the equally obtrusive circumstance that a divorced woman, whether voluntarily or involuntarily, not only exposes herself to much mischievous gossip, but puts herself directly in the pathway of temptation.

Indeed, as Churcher says of the Moors, and Katscher of the Chinese and Arabs, in any society "the divorced woman too often goes to swell the ranks of the prostitutes."

When a man and woman marry from love, there is a pledge that the union will be more secure and permanent than when

Causes of Divorce founded on mere utilitarian considerations; but when, as Father Bourien says; as a certain Philadelphia priest has recently said; and as the Catholic Church has always taught,— "when people marry without knowing each other, and live together without loving each other," which is wrong, false, and sinful, it is scarcely surprising that they should part without regret, and, marrying and remarrying, become, in the course of time, little if any better than common profligates and prostitutes.²

There is hardly a question of doubt that the mutual deceptions of the sexes are a prolific cause of both matrimonial unhappiness and ultimate separation. Men put on an aspect
Mutual Deceptions
a Factor entirely false to their real nature during courtship, practise politeness, manners, affability, concealing the vicious sides of their natures, and affecting qualities of heart which they are very far from possessing, till the bird is captured, and all motives for pretense have disappeared. And some women play an exactly similar rôle. If Mr. Addison's aphorism be correct³ that no faith should be kept with cheats, surely a vow made to a painted woman ought

¹ *Ibid.*, pp. 291, 298, 304.

² *Vid. Trans. Ethnol. Soc.*, N. S., III, 80.

³ *Spectator*, No. 41.

to be void in the eyes of the law. "Give one of these a tolerably fair pair of eyes," as he cynically remarks, "to set up business with, and she will make bosom, lips, cheeks, forehead, dimples and eyebrows solely by her own industry;" but how shall she conform to the God-given ideal of natural beauty so gracefully described by a certain poet in the picture of his mistress—

"Her pure and eloquent blood
Spoke in her cheeks, and so distinctly wrought,
That one would almost say her body thought!"¹

Or in what manner shall she greet her husband, when these adventitious aids to beauty have disappeared, and the dull eye, the sallow, withered skin and lifeless hair, reveal a picture shockingly different from the one he courted? And shall they not be judged, "these that paint their eyebrows, and deck themselves with ornaments," shall they not be judged "after the manner of adulteresses, after the manner of women that shed blood?"²

It seems one of the strangest anomalies in nature that the "painted face," which has been accepted as the distinguishing mark of the prostitute, from the days of Jezebel, and the "strange women" of Nineveh and Babylon down to our commonest street-walkers, should be so sedulously cultivated by the belles of modern society; and that virtuous women should cling so tenaciously to a custom which, while without enhancing their beauty or concealing its defects, has been accepted in all ages as the badge of degradation. What queer crochet of mind is it that makes a woman want to look like what she is not—a prostitute? Answer it who can.

Any attraction between the sexes, founded on such shallow and miserable artifices, can neither be of long duration nor of any essential degree of refinement. Beauty itself, even when real and natural, as I have already pointed out, is not always by any means a sure guarantee of happiness in the married state. It is not to these frivolous and evanescent charms of person that a man should look when he seeks a wife, a lover, a friend, a lifelong companion. As a rule, female beauty is but the well-spring of a thousand fopperies, falsehoods, silly artifices and shallow affectations; which, though they may lend sparkle and charm to the drawing-room, or dancing-school, are sadly out of place in the home, where the substantial virtues—children of a higher love—kindness, consideration, sympathy, forbearance, all those agreeable qualities, which not only cultivate the mind and heart but fashion the behavior, are the sweet pledges of happiness and conjugal peace.

It is the writer's hope that as certain psychical causes, which are always operative in refined civilization, become more strongly developed, there may be a gradual strengthening of the marriage tie; and that the question

¹ John Donne, 1625.

² Ezekiel xxiii.

of divorce may be shorn of many of its present terrible abuses. Indeed, a greater consideration for woman, the higher status of the *paternal feeling*, more solicitude for the welfare of the child, and (may we indulge the belief?) a religious refining of the sexual passion, are already showing their fruit in most civilized communities.

A husband, legally at least, cannot repudiate his wife whenever he pleases; a wife cannot, without inviting the censure and scrutiny of society, if nothing more, divorce herself from her husband. Marriage has become a contract, not of personal, but of *State supervision*; and the idealistic commandment of the Church is beginning to harmonize, notwithstanding its frequent and flagrant violations, more and more with the mental and moral life of the people; so that, I am optimistic enough to assume, we may confidently look forward to a day when men and women, gleaning wisdom from the lessons of experience, and the precepts of religion, and finding no longer an easy pathway of escape from the consequences of their own folly, may learn to scrutinize more closely the character of their matrimonial investments, and marriage become once more, what God originally ordained it to be, a holy, loving and lifelong relation, having for its purpose not only human happiness but the intelligent propagation of the race.

**Apparent
Antagonism of
the Sexes**

There is a spirit of antagonism, however, apparent between the sexes today—not universal, but sufficiently so to attract passing attention—which is as unnatural as it is unaccountable. A portion of it may be traced to women's wholesale entrance into masculine employments; another portion, possibly, to sexual resentment on her part for the indifference, or objection to matrimony displayed by the opposite sex; viewing the latter as one of volition on the part of men, rather than stern necessity, born of the industrial competition of which men are the unwilling victims; but there remains yet a great portion of the prejudice to be reasonably accounted for.

As women commonly despise physical beauty in a man, so men in turn are jealous of nothing so much as any invasion of their sexual prerogatives by women; and in view of the following statements, collected from various newspaper sources during the past year, and given, of course, as such, without any pretense to scientific value, we may be led to inquire if the sexual supremacy of the future may not be based as much on physical strength as on intellectual or moral force.

A lady at Monongahela, Pennsylvania, was so rejoiced, when her husband returned from his hunting trip, that she embraced him with such vigor as to *explode the cartridge* in his gun. A gentleman in Buffalo had his *ribs fractured* by a hug from his "best girl;" and a cabman suffered *fracture of*

the jaw from the blow of a Boston woman's fist, as an argument in a dispute as to fare. At Porta Maggiore, in Italy, a band of women socialists attacked a considerable number of priests, tore their robes to rags, *beat them unmercifully*, and ended the day by *chasing a troop of cavalry* sent to suppress them. During one week of the year 1904, the newspapers reported the capture of no fewer than *five burglars*, each by a *single woman*; and in all instances it was the superior *muscular strength* of the lady which won the victory. Recently a Mr. Callaghan applied to a Chicago magistrate for protection against his wife, whose daily amusement, according to the evidence, seemed to be to pick him up bodily and *catapult him against the wall*; and in the same lively city Henry Williams complained that his daughter had *taken his job* from him at the stock-yards, the said "job" being *lifting and handling heavy barrels of pork*.

In many of the manual training-schools girls rank first in respect of physical strength; and in Providence, R. I., during a contest to determine which pupil could drive a nail home with the *fewest blows, and greatest accuracy, a girl won the first prize*. Some months ago¹ the President's daughter wrote a letter of congratulation to Miss "Bassie" Mulhall on the latter's *defeat of all male competitors in roping and tying two of three steers, in forty-three seconds each, and the third in seventy-one seconds*, thereby winning a prize of a thousand dollars; and many other similar instances might be recorded to show that if, as has been frequently charged, man is rapidly "womanizing," woman seems about as rapidly to be "manizing."

What the ultimate result will be—whether the development of a new race of Amazons, or the stimulation of men to more heroic efforts to maintain their physical prestige—is a dark problem for the future to solve; but the final influence of such a state of affairs on society in general, and the marriage relation in particular, requires little philosophy to predict.

Along with those sexual incompatibilities which
Other Causes of will be more fully noted under their appropriate
Divorce heads, there are many scarcely less fatal—of temper, taste, habit, religion, age, and a dozen others—which ought to be carefully avoided in a wife, or husband, if the union is to be one of either happiness or permanence. Some of these will be treated in their relation to the sexual life, and the others, being rather moral and sociological than sexual, may be left properly to the already numerous works on the former themes.

But in concluding these brief remarks on divorce, it may be proper to state that the present laxity of the marriage law, in most civilized communities, is due to the gradual decay of those restrictions with which the

¹ Jan., 1905.

early Church sought to surround the institution of marriage; and is probably no more significant a reaction than is apparent in other directions. With the law regarding marriage as a civil contract, and religion pronouncing it a sacred and moral institution; with one part of society viewing divorce as a penalty upon the delinquent spouse, and another as a refuge for the innocent; it is hardly to be wondered at that we should have not only the present inconsistencies of legislation in regard to it, but that indifference touching the obligations of marriage itself which is so deplorable a characteristic of the times.

It would be unjust, however, to leave the subject without a passing glance at its medical side; disease, either of mind or
Disease body, with the vicious propensities incident thereto, being the *most frequent of all the causes of divorce*.

The State of Iowa, I believe, was the first in this country to take up the matter of physical and mental fitness to marry, in discussing the divorce evil. Legislators there advised the appointment of a medical commission to pass upon the physical and mental condition of every applicant for a marriage license. Other States have since suggested variously modified provisions of this general principle; but, through the old stereotyped cry that such legislation would be "an abridgment of individual liberty," and "an infringement of constitutional right," nothing definite seems, so far, to have resulted.

If such legislation could be had, however; if marriage were surrounded by proper safeguards, and subjected to proper sanitary supervision, I unhesitatingly venture the opinion that *divorce would fall of its own weight*.¹

¹ For the Divorce Laws of the United States see Bishop, "Marriage and Divorce," 1873.

CHAPTER FOUR

FECUNDATION, ABORTION, INFANTICIDE

HAVING glanced briefly at betrothal, marriage, and divorce, their relation to society, and the law of attraction between the sexes, I come now to consider, prior to an attempt to deal with the sexual impulse itself, that crowning pleasure of life—sexual intercourse; and the task is by no means easy. The taste of an orange, though pleasant, and simple, is exceedingly difficult to describe; and at the very threshold of the subject we are met by physiological facts and phenomena which must be dealt with in the plainest possible manner, if we would have what we set out to say rendered clear and unambiguous. The system hitherto adopted, by writers on sex themes, of clothing a portion of their subject in a foreign language,—French, German, or Latin,—I am not in sympathy with. It not only fails in many cases of the very purpose aimed at in the work, of imparting useful information, but adds the silliness of a mock-modesty, and thinly veiled secrecy, to what is an eminently proper subject for scientific discussion. For these reasons I have concluded to adopt a perfectly frank tone, in the inquiry yet before me, as not only best adapted to the full and unhampered expression of my views, but as, to my mind, by far the less immodest method. Therefore, “if any man be offended, let him turn the buckle of his girdle; I care not!”

The *modus operandi* of the sexual act itself is so well understood as to require little explanation. My experience is that boys and girls, even, who do not understand it are usually of exceedingly tender years. During sexual maturity desire is a physiological law. Girls living in cities come under its influence a year earlier, as a rule, than those living in the country; and the larger the city, the earlier development takes place.¹

In women the activity of the reproductive organs is briefer than with men, in whom the sexual power, as I have already shown, sometimes continues into advanced age. There are no well-authenticated cases of very late fecundity in women; and “the deadness of Sarah’s womb,” spoken of by Paul,² was only overcome—if at all—by miraculous agency.

¹ Krafft-Ebing, *loc. cit.*, p. 23.

² Romans iv, 9.

The sexual instinct is, primarily, a function of the brain; and while as yet there is some doubt as to its localized region therein, the fact that thought, either as a result of sight, or touch, or without either, is commonly necessary to procure erection of the penis in the male, and tumescence in the female, sufficiently indicates that those conditions are of cerebral origin. Goltz and Eckhard placed the erection-center between the brain and sexual apparatus, connected with both by the sensory nerves.¹ This center may be excited by psychical or intrinsic irritation of the nerve-tract in the brain, or cervical portion of the spinal cord, as well as by external irritation of the sensory nerves of the penis of the male, the clitoris of the female, or other parts of the body which are known to exercise an influence upon the power of erection,—in the latter instances the erection taking place independently of will power.

Simultaneously with such irritation, there is a dilatation of the capillary blood-vessels of the penis or of the clitoris, with their surrounding vascular structures, and pressure being exerted upon the former by distention of the involved organs, the return of the blood is impeded; this retention of the blood is aided by the contraction of the muscles of the part, and erection supervenes, brief or prolonged, weak or vigorous, in proportion to the control which the nerve and muscular systems exercise upon the vascular and erectile tissues.

Reflex irritation of the center may be caused by disease of the urethra (gonorrhea); by disease of the rectum (hæmorrhoids); of the bladder (cystitis); and by normal distention of the seminal vesicles. The erections occurring during sleep are most commonly due to the latter cause, although sometimes produced by pressure of the intestines upon the pelvic blood-vessels, from lying on the back.

That this erection-center is in some degree under
The Sexual brain control, is shown by the fact that sudden shock
Mechanism Under of any kind—being surprised in the sexual act, fear
Brain Control of an unsuccessful attempt at intercourse, or other
 causes having their origin solely in the brain—*destroys*
the erection; and also by the fact that the sexual act may be considerably
 prolonged by keeping the mind fixed upon an entirely different subject.

¹ The pedunculi cerebri and the pons are probably nervous paths through which sexual impressions are conveyed to the brain, the erection-center being stimulated by direct irritation of the nerve-tracts of the corpora, as well as by peripheral irritation of the sensory nerves of the penis, clitoris and their annexa. The nervi erigentes, running in the first three sacral nerves, convey to the muscles of the penis the erectile impulse, in this case an inhibitory one, acting, according to Kölliker and Kohlrausch, upon the ganglionic nerve mechanism of the corpora cavernosa, relaxing the latter's smooth muscular fibers and permitting the free entrance of blood into their spaces. By

Thus I was once told by a lady, who evidently thought she could not become pregnant without, as she said, "feeling good," that she kept from having children by "thinking about baking flannel-cakes all the time John was doing it." Of course her theory was wrong, and we can only regret the good things she missed by too strict a devotion to duty; but she is not the first nor the last to suffer from ignorance.

The duration of erection depends on the duration of its causes, and the early or late occurrence of the orgasm; and the degree of pleasure, on the condition of the nervous system, and the agreeableness of the sexual mate. Among physiological conditions which stimulate the erection-center are visual preceptions (sight of a naked woman), memory pictures (a lascivious story), and tactile impressions (kissing a woman, or feeling her breasts or other portions of her body).

Auditory and olfactory perceptions have also been said to exercise a certain degree of influence; but, outside of those animals which it is well known are attracted to each other by the odor of the genitals, during rutting season, the sexual part which smell plays with man, notwithstanding the great importance attached to it by certain writers, is, in my view, a very subordinate one.¹

It is well known, however, that the old Roman libertines lived constantly in an atmosphere of perfume, as did also that great pillar of the Church, Richelieu; in the first case possibly, and in the latter certainly, with a view to stimulation of the sexual appetite.² Hildebrande declares that the odor of flowers is remotely connected with the sexual feeling, and calls attention to the passage—"my hands dropped with myrrh, and my fingers with sweet-smelling myrrh"—in the Love-song of Solomon, to show that the fact had not escaped the latter's observation. The passion of courtesans for perfumes, and the fact that the seraglio of the Sultan is a hot-bed of flowers, also go to corroborate the statement.³

simultaneous contraction of the bulbo cavernosus, and ischio cavernosus muscles, which have an aponeurotic insertion in the dorsal surface of the penis, the return of the blood is impeded and erection produced. For further information on this somewhat involved subject, see Goltz, Eckhard, Ferrier, "Functions of the Brain;" and Zuckerkandl, "Ueber das Reichcentrum."

¹ Mr. Ellis devotes considerably over sixty pages to this subject in his volume on "Sexual Selection," with, so far as I am capable of judging, very negative results, notwithstanding the keenness of his analysis.

² Cloquet, *loc. cit.*, p. 70, *et seq.*

³ On the other hand, so far from smell, under ordinary circumstances, being a sexual incentive, I have frequently been informed of instances where coitus with pros-

Professor Most relates the case of a young peasant who had excited many a chaste girl, sexually, and easily gained his end, by carrying a handkerchief under his arm while dancing, and afterwards wiping his partner's perspiring face with it; and it is recorded that the betrothal of the King of Navarre and Margaret of Valois was brought about by the former accidentally drying his face on a garment of Maria of Cleves which was moist with her perspiration. An analogous instance is told of Henry IV, whose passion for the beautiful Gabriel is said to have begun at a ball where he wiped his face with her handkerchief; and although not, to my knowledge, previously recorded, I have been told, by those who ought to know, that the natural odor of the negro is greatly increased by sexual excitement. The fact that these phenomena occur, however, for the most part, only among the lowest races, and those who have in great measure subordinated intellect to mere animal passion, tends to strengthen the conclusion of Krafft-Ebing,² as well as of the present writer, that olfactory impressions in man, under normal conditions, "do *not* play an important rôle in the excitation of the sexual-center."

That passion may be induced, however, by castigation as a Sexual Stimulant is so well established that parents and nurses would do well to avoid the practice generally. Many boys, particularly, have been led into masturbation, during the first excitation of the sexual instinct, by spanking, Krafft-Ebing states; and the case of Maria Magdalena, the Carmelite nun, who was initiated into the sexual delights by the whippings of the prioress; and of Elizabeth of Genton, who passed into a condition of bacchanalian frenzy under the same punishment; as well as the statement of Taxil that rakes have sometimes flagellated themselves just before the sexual act, to stimulate their diminished powers, all bear witness to the connection, in some cases at least, of corporal punishment with the sexual activities.³

The Persians and Russians regard beating as a peculiar *sign of love*. Russian women are never more pleased than when receiving a drubbing at the hands of their husbands; and Peter Petrius relates the story of a lazy fellow who was practically impotent until he had induced the female titutes has been partially inhibited, and in some cases *absolutely prevented*, by the strong perfumes which these persons habitually use; and as to the admitted fondness of whores and male voluptuaries for flowers, a more fruitful field of inquiry, I believe, would be found in the well-known close relation between the sexual and the *aesthetic* and *artistic senses*, although the suggestion, to my knowledge, has never been hitherto put forth.

¹ Krafft-Ebing, *loc. cit.*, p. 27.

² *Ibid.*

³ Vid. Paullini, "Flagellum Salutis," Stuttgart, 1847.

to beat him well with a whip he carried for that purpose.¹ There are many other such cases recorded; and not only have men been thus excited to passion and lasciviousness, but women also have, by the same means, had their sexual pleasures greatly intensified. It was for this that Roman women were whipped by the *lupercis*; and it is a well-known physiological fact that erection and orgasm, even ejaculation itself, may be induced by irritation of various portions of the body, far removed from the sexual system.

I know of a case where a highly passionate girl habitually experienced the sexual pleasure with her lover from his rubbing his cheek against her nipples; and there is probably no woman, in whom the sexual feeling is not absolutely dead, who may not be aroused to the highest passion, and thus easily seduced, by a man sucking her breasts.

In the "Topographical Anatomy" (I, 552) Hyrtl calls this *suctusstupratio*, and tells of a case where, from being thus sucked by her lover, the girl learned to do it herself, and derived from the act the most intense pleasure. Thus, the fact, sufficiently well known, that cows suck their own udders, is far more probably due to *sexual feeling* than the cause generally ascribed to it—that of relieving the uncomfortable distention of the udder.

In men, physiologically, the penis itself, and sometimes the scrotum, are the only seats of sexual excitation, although the practice of pederasty—intercourse by the rectum—is probably best explained by associating the nerves of the anus with the sexual-center; and it is well known that women practise putting their tongues into men's mouths to excite them sexually.

The psycho-physiological processes involved in the sexual impulse would appear to be, then, the mental concept of sexual pleasure, and the realization of that pleasure as derived from, or simulating, the sexual act. But many factors govern the *intensity* of the sexual feeling. The man who embraces a beautiful, passionate woman—himself in the prime of health and sexual vigor—will necessarily derive from the act a greater degree of pleasure than the sexually feeble man, having intercourse with an old or repulsive woman; and so closely is the æsthetic idea associated with sexual feeling that disgusting acts, or habits of uncleanness, may inhibit it altogether.²

While female prostitution is perfectly well recognized as a social institution, and the man who picks a woman up in the streets knows perfectly well that he is about to travel a very well-beaten road, the psychological

¹ Krafft-Ebing, *loc. cit.*, p. 30.

² These facts pretty fairly bear out my suggestions in a later portion of this work.

instinct of *ownership*, nevertheless, struggles to assert itself; and nothing so cheapens and lessens the pleasure of the act as the reflection that another has been there very recently. The power of excluding this idea, however, as well as inhibiting the sexual desire entirely, for prudential reasons, is fortunately inherent in man; and the moral freedom of the individual, in this, as in everything else, is manifested in the power of the inhibiting concept to overcome organic impulse.

The quite uniform experience of physicians, therefore, is that sexual diseases are contracted mainly, if not entirely, not through the strength of the sexual impulse, but through the loss of inherent aversion for filth and prostitution, and the weakening of the will-power, through alcohol, opium, or some other narcotic, many of which, while intensifying the libidinous passion, render it, at the same time, less capable of moral restriction within safe lines. In other words, a drunken man will go with a woman who, in his sober moments, would be perfectly loathsome to him.

Organs of Generation

The organs of generation it is my purpose barely to mention. Their anatomy is already well known to the physician; and this work being of a psychopathic rather than physiological character, the more intimate structure of those various parts may very properly be left to the manuals on the latter subject. Briefly, however, the female organs of generation are—the MONS VENERIS, VULVA, VAGINA, with its outer and inner lips, and the CLITORIS. The Mons Veneris, or "Mountain of Venus," is the soft rounded eminence between the thighs and beneath the abdomen, covered with hair at puberty, which by its physical beauty, as well as its delightful and occasionally penitential history, well justifies the name applied to it by the ancients—Mountain of Love. The *labia majora*, or large outer lips of the vagina, are folds of integument covering the *labia minora*, the inner and lesser lips, which close the orifice to the vagina, and which in the virgin are fresh and pink of hue, as distinguished from those of the mature woman, which are grayish-blue in color, and flabby in texture.

Both the inner and outer labia are supplied with follicles, which secrete a thick mucus, intended to lubricate the passage during intercourse, and in the virgin are closely approximated, but after frequent intercourse, or childbirth, they remain open, the outer lips permanently separated by the inner. The CLITORIS—or female penis—the chief seat of sexual sensation in the woman, is a body which may be found in the upper entrance of the vagina, immediately below the Mons Veneris, by slightly separating the external labia, and is usually about an inch in length, but sometimes abnormally developed to four, or even five inches in length.

It is this undue development which gave rise to the idea of hermaphroditism; and also to the practice—far commoner than supposed at the present time—of women cohabiting together as man and wife. This Lesbian-love—deriving its name from the island of Lesbos, where Sappho, the poetess, is said to have practised it—no doubt resulted from such abnormal developments of the clitoris, either congenital or voluntarily induced; making it possible for the organ to be introduced into another woman's vagina, as is the male penis, and giving rise to the society of the TRIBADES in Rome, who practised the vice, as well as a similar society in Paris, who, in mockery of their sexual infamy, called themselves THE VESTALS.¹

The MEATUS URINARIUS, the opening of the water passage from the bladder, which is situated in a little pad-shaped ring, about an inch below the clitoris, and the HYMEN, a thin fold of membrane, semilunar in shape, which stretches across the opening of the vagina, usually broken at the first sexual congress, and the rupture of which is known popularly as "taking the maidenhead," constitute the external organs of the female. The ancient idea that the presence of the hymen was an infallible proof of virginity, however, and its absence of the reverse, has been shown to be erroneous, the rupture occurring from other causes, accidental or pathological, and without sexual intercourse.

The male organs of generation are, roughly, the PENIS, SCROTUM and TESTICLES; the last of which are most important in the function of generation, as the first is in that of sensation, or the pleasurable feeling inciting to and completing the sexual act. The testicle of the male corresponds to the ovary of the female; its function being the secretion of the male sperm, or seed, as that of the ovary is the secretion of the female sperm; and the various other parts of both the male and female genitalia are only designed by nature to facilitate the union of the seminal animalculæ contained in both, in order that fecundation may result; and that a sufficient degree of sensual pleasure may attach to the act as to ensure its performance on purely animal grounds.

It is generally conceded that only two or three drops of the semen proper are ejected from the spermatic vesicles at one sexual intercourse. The vast quantity of fluid, sometimes nearly a tablespoonful, thrown by the male into the vagina of the female, is, for by far the most part, simply the albuminous secretion from the seminal and prostate glands, and intended only to *preserve* and *protect* those delicate, thread-like animalculæ, the true seed, on which depend the phenomenon of impregnation.

¹ This form of sexual perversion, with the literature of the subject, will be dealt with under the head of Normal Female Homosexuality.

In the human female, we are led to believe, the spermatozoa retain their power of motility for about thirty-six hours after copulation. Water, at a low temperature, arrests these movements; sugar and water, and saline solutions, affect them but little; and the only possible way to destroy them, totally, in their normal medium, appears to be by chemical agents. These—alcohol, acids, metallic salts, narcotics, antiseptics, etc.—not only inhibit their movements, but absolutely destroy their cell-life by dissolving its albuminous structure; a fact which will be more fully dealt with when we come to consider the possible prevention of conception.

The purpose of the sexual act is to bring about
Insemination a meeting of the spermatozoön of the male with that of the female; a meeting which occurs most commonly in the womb, but which may take place either in the vagina, the Fallopian tube, or the ovary; sometimes constituting, in the latter cases, an abnormal or extra-uterine pregnancy.

To bring about this meeting of the male and female seed all the means of attraction between the sexes which I have already noted under the head of sexual choice, all the powers of the sexual instinct, the desire for children, love, sympathy, association, everything embodied in the great DIVINE PURPOSE OF PROCREATION, are brought into play. And it is a beautiful study, to the mind which understands it, as far as it may be understood, to watch the various wheels in this mysterious mechanism, each performing its allotted function with unfailing nicety, and, as the planets complete their great solar, or lunar orbits, by its harmonious rhythm rounding out the mysterious cycle of human life.

First there is the longing for sexual satisfaction, arising from tumescence, and the centrally or peripherally awakened sexual concepts; the temptation of female beauty; love, with all that it implies; lust, excited by irritation of the erection-center, rush of blood to the sexual organs, hyperæmia, and that bounding erection of the penis which is the first condition of a soul-satisfying sexual connection.

But the erection-center is not alone influenced by
Pleasure of the the venereal passion.¹ The nervous excitement is
Copulative Act distributed to all the motor nerves of the spinal axis and arteries. There are great swelling and redness (engorgement) of the penis, the clitoris, and the lips of the vulva; injection of the conjunctivæ, starting of the eyes, dilatation of the pupils, quick palpitation of the heart, with shivering, nervous tremors, and short, gasping breath. In fact, both the muscular and nervous systems are highly affected; more highly in the male than the female, though the pleasurable

¹ Comp. Anjel, *Arch. für Psych.*, VIII, 2.

feeling of the act, while slightly weaker, is continued longer in the latter than the former.

The climax of the pleasure resulting to the male from the ejaculatory act is synchronous with the passage of the semen through the *vesiculæ seminales* into the urethra; that which precedes it being the pleasant titillation of the sensory nerves which surround the head of the penis, which continues to grow in intensity with the progress of the intercourse, until it at last culminates in the supreme nervous shock—the discharge of the stored up nerve-energy of the whole period of tumescence—which accompanies the emission of the semen, and which then gradually subsides and disappears, *post-ejaculationem*.

From the moment the penis enters the vagina, however, there is pleasure to the male; while, from a variety of causes—irritability, or disease, of the vaginal mucous membrane; shortness of the vaginal tract; abnormal length of the penis, forcibly driven against the mouth of the womb; in fact from any one of a dozen different causes—the same may not be true as regards the female.

Indeed, prostitutes, as a rule, have a horror and dread of the man with a big and long penis, and prefer by far the less ostentatiously decorated individual, whose member reaches the clitoris equally well, producing the same pleasure without the attending pain, and, best of all, for their purposes at least, producing the same revenue.¹ This statement, I know, takes a spoke out of the wheel of the fellow who prides

¹ Dupouy tells us that the first temple of Venus was built from the revenue derived from the licensing of prostitution in Rome. Butælius Barrus, and other professed libertines having debauched three of the vestals, Æmilia, Licinia, and Marcia, and the contagion of sexual vice becoming so flagrant and widespread, it was determined to resort to legislation for its suppression. The tax on courtesans was increased, and from this source, chiefly, a temple was built and dedicated to Venus, under the surname Verticordia, signifying that the goddess was invoked to *turn men's hearts* from lust to purity.

Venus, under the surname Etaira, was regarded as the especial patroness of prostitutes (*hetairæ*). In Athens and Corinth these were the legal, sometimes taxed, courtesans, of whom the most noted names are Aspasia, Phryne, and Lais. Hospitality with the last, whose headquarters were at Corinth, was fixed at such fabulous prices that it gave rise to the old saying—*non licet omnibus adire Corinthum*—"not everyone can afford a good time at Corinth." In addition to the *hetairæ* at Athens were the *dicterionæ*, a sort of non-professional prostitutes who were sometimes called on—as, I have been told, some of our shop and factory-girls are here—to help out at certain seasons of unusual activity in those lines. From the lines—"the girls whom Eridon nourishes in its sacred waves"—it is probable that the *dicterions* were recruited from countries bordering on the Po; and Eubulus gives some advice to the young Athenians which could be very well applied by youths of our own large cities, to go to the *dicterions*,

himself on the weight and caliber of his artillery, and puts a premium rather upon small and active "quick firers;" but I think it is borne out by the facts; and, indeed, outside of those cases where the normal development of the penis has been arrested by masturbation in boyhood, or other causes, I have found little difference in the relative sizes of the various adult organs in a state of erection, in the same sized men. Through differences in vascularity, one penis will become flaccid, and nearly "invisible," by loss of blood, during the intervals of erections; while another, always retaining a great quantity of the vital fluid, will *seem* both larger and longer; but, when the parts are fully engorged, and the muscles distended under sexual excitement, there will be found, I think, less diversity as to size in the penises than in the bodies of different men.

Orgasm and Ejaculation

The distinctive event to the man in the act of intercourse is the orgasm, accompanied by seminal ejaculation. This phenomenon depends on a genito-spinal center, situated, as some think,¹ at the level of the fourth lumbar vertebra. Being a reflex center, its stimulation naturally follows that of the sensory nerves of the glans penis, as soon as the secretion of semen has reached a point sufficient to stimulate the ejaculation-center, the nerve responding and emission taking place.

The climax of the physical act consists in a spasmodic contraction of the bulbo-cavernosus muscle, due to the influence just described, which forces the semen along the urethra and from the mouth of the penis, thus completing the second stage of the sexual act; the third and last stage being that period of delightful lassitude and languor which follows the sexual excitement, and in which both beings—for the woman also has passed through an equally voluptuous experience—lie in one another's arms, in the sexual analepsis, until the recuperated powers of nature fit them for a repetition of the delightful but exhausting process.

The sexual impulse is not the same in all persons. Those of sanguine temperaments are voluptuous, romantic, and given to fetichism. By fetichism is meant that peculiar tendency of a lover to worship or love instead of trying to prostitute decent women. The priestesses of Ishtar—the Kadishtu, or "holy ones"—were prostitutes; as were also the Sibylline priestesses of Libya, Delphi, Cumæ, Samos, Marpessa, Ancyra and Tiburtis; but it is a fact of history that prostitution, "for revenue only," is peculiarly a vice of civilization; sexual profligacy among nearly all savage and semi-savage peoples being rather associated with religious, tribal, or superstitious observances; as at the great Tammuz festival among the Babylonians, for instance, where appeals through it were made to Nature, the great mother, to manifest her generative functions and to strengthen and favor those of man. (*Vid. Gérard-Varet, "L'Ignorance et l'Irreflexion," Paris, 1899; Jastrow, "Religion of Babylonia," pp. 485, 511.*)

¹ Krafft-Ebing, *loc. cit.*, p. 33. See, also, Foster, "Text-book of Physiology."

his mistress's hair, foot, stocking, or some other part of her body or clothing. That exaggerated state of the normal sexual feeling which made the knight of the Middle Ages drink Tokay from his lady's slipper, carry her colors on his lance, or a lock of her hair in his bosom; and which, making a fetich of female beauty, stands today as the most threatening factor in our modern system of jury-trial, as it relates to female criminals. It is hard to make such a man convict a female criminal, if she be attractive, for any crime, however flagrant; and if the law could be so amended as to put the power of passing on such cases into the hands of judges, intelligent and experienced, society would be better protected.¹

Those of a bilious temperament are strongly erotic, furious in their sexual passion, sadists, sometimes, who associate pain with love, and who do not hesitate to commit crime in the accomplishment of their lustful purpose. With this class of persons, however, the erotic fire burns out almost as quickly as it is kindled, the love-passion becoming exhausted in a far shorter time than with those opposite temperaments previously mentioned.

Thus the melancholic lover burns with a secret and smouldering fire which may prompt to murder, suicide, insanity, or, conversely, the very highest flights of poetic imagination; while the phlegmatic are cold, insensible, cautious and methodical; giving far greater heed to selfish interests than to the passionate impulses of sexuality.

**The Melancholy
Lover**

Some phrenologists teach² that the sexual feeling has its center in the cerebellum; and the observation is seemingly borne out by the fact that persons with the *back of the head, and the neck*, largely developed are usually

¹ Modern jurists complain bitterly of the difficulty experienced in the administration of justice, through this mawkish sentimentality, wherever the crime of a woman is involved. Pure erotism, masquerading under the high-sounding titles of "American manhood," "manly chivalry," etc., is defeating, day by day, the ends of justice, to the extent of giving rise to a not unfounded suspicion, in some minds, that women are being systematically employed by designing lovers to commit crimes which they dare not commit themselves, but which women may commit with comparative impunity; going forth from the courtroom not only *free*, but with a popular notoriety which is shamelessly made use of in many cases for purposes of personal profit. These are no unfounded statements, but matters of judicial record.

² The third volume of Gall's *Sur les Fonctions du Cerveau* is devoted, for the most part, to an examination of this subject; and Möbius, who was probably the first to set in motion the present counter-current of opinion in reference to the great phrenologist's teaching, very ably and critically, though, as H. Ellis remarks, "somewhat sympathetically," reviews the groundwork of Gall's belief in *Schmidt's Jahrbücher der Medicin*, 1900, vol. CCXCVII, to which the reader is respectfully referred for further information on the subject.

of far greater sexual passion than those in whom such physical prominences do not exist. The same observation has been made in regard to animals;¹ while, although the relation of the lesser brain to the sexual impulse, as first set forth by Gall, has been strongly criticised by Möbius and other later writers,² it is a well-known fact that disease of the cerebellum *does* impair or destroy the sexual desire; and, equally, that stimulation of the same organ *heightens that desire in exact proportion*.

Carpenter mentions the case of a man whose sexual proclivities had always been under normal control, but who, through inflammation of the cerebellum, developed an intractable satyriasis before death; and another instance of a young officer who, falling from his horse, received a blow on the back of the head which made him impotent for life.³ Thus it would seem that, notwithstanding the contrary trend of modern physiological teaching, there are yet sufficient facts within our reach—one being that heaviness and dullness of the back of the head which we have all felt after severe sexual indulgence—to warrant us in believing that the cerebellum *does* in some way influence the amorous and voluptuous passions. This physiological point, however, is not a part of our present inquiry.

The Physiology of Fecundation

The office of the uterus, along with that of child-bearing, is to receive the semen of the male, and conduct it into the Fallopian tubes, through which, if not interrupted in its journey, it passes onward to the ovaries. But the neck of the womb does not, as many suppose, receive the fluid directly from the intromittent penis of the male. It is thrown, at the orgasm, or "going off" of the latter, into a little pouch-like receptacle at the upper portion of the vagina, formed by the dilatation of the neck of the womb, and is introduced into the latter, frequently, long after intercourse, partly by the amœboid movement of the spermatozoön itself, and partly by a function of the vagina which has been well described by Blundell.⁴ "This canal," he remarks, "during the heat, is never at rest. It shortens and lengthens, changing continually in its circular dimensions; and when irritated, will sometimes contract to one-third its quiescent diameter." How well adapted this curious movement is, not only for the introduction of the semen at the opening, but to heighten the pleasure of the male, it is needless to explain.

Even if the ejaculatory act of the male were sufficiently vigorous to throw the semen beyond this pouch, or *against* the mouth of the womb,

¹ Comp. Darwin, "Descent of Man;" Johnston, "Relation of Menstruation to the Reproductive Functions," and Wallace, "Tropical Nature."

² See H. Ellis, *loc. cit.*, vol. III.

³ See also, on this subject, Krafft-Ebing, *loc. cit.*, p. 373, *et seq.*

⁴ *Loc. cit.*, p. 55.

the close approximation of the lips of the latter would effectually bar its entrance. But the cilia, or hair-like processes, of the lining membrane, by their swaying motion, gradually draw it up within the neck—almost as a drop of water pressed between two pieces of glass will rise to the upper margin of the latter—and by a peculiar “swallowing” motion, also possessed by the bladder, attract it inward to the fundus of the womb.

It will thus be seen that fecundation, so far from being *simultaneous* with the sexual act, may take place at any time subsequently, compatible with the duration of intravaginal cell-life in the spermatoblast; and, also, how futile and foolish are so many of the means resorted to to prevent conception by temporarily covering the neck of the womb with “sponges,” “veils,” and other mischievous contrivances during the act of copulation.

While many ingenious theories have been advanced **Impregnation and its Prevention** in recent years touching the precise point, or period, at which impregnation takes place, it is regrettable that at the present stage of the investigations no authoritative judgment, founded on actual knowledge, can be passed. From observations, however, made in a great number of cases by Tait, Kruger, Pozzi, Schroeder and others, it is apparently certain that it must occur, as to time, during the *first half* of the menstrual period, and most probably within a week after the cessation of the catamenial flow. Raciboski observed sixteen cases in which conception occurred as late as the tenth day after; and from what I have been enabled to glean from a vast mass of literature on the subject, it is fair to assume that fully ninety-nine per cent. of all cases occur within twelve days after termination of the monthly flow.

There is little substantial evidence to support the theory that impregnation may occur at any time by the mere rupture of an ovisac; nor is it at all probable that the ovum may be retained in the Fallopian tube from one menstrual period to another; the contrary, indeed, being pretty fully established by examination of animals.

The most probable hypothesis is that the ovum, after ejection from the ovary, is from six to twelve days in passing through the tube, and that impregnation occurs *within that place and period*. Pouchet extends the time to fourteen days, as does also M. Coste; but the slight difference in time is of little consequence, the important feature of the discussion being to fix the place and method in which, and by which, impregnation takes place.

This has apparently been done; at least with such a degree of certainty as to justify us in believing that whenever a conception takes place after the twelfth or fourteenth day of the menstrual interval, it is owing to the Graafian vesicle having failed to discharge the ripened ovum, the one

which came to maturity at the previous menstrual period; which ovum being ruptured by the excitement of sexual intercourse, at *any time* prior to the next subsequent menstruation, may insure impregnation.

The summary of our established facts, then, seems to be, that it is during the menstrual period that the female ova are ripened. That from the ovary they are discharged into the Fallopian tube, the journey through which occupies them from *six to fourteen days*, according to functional activity, and that, if impregnation occur at all, it must occur before the ovum has passed out of the tube. Should it not be fertilized by the male spermatozoön *within the tube*, or *within the ovary itself*, there will be *no impregnation*, the ovum passing into, and being lost in, the womb.

Then, if five days be allowed for menstruation, and fourteen for the passage of the ovum through the tube, there remains—and this is the point arrived at by the previous remarks—a *period of nine days during which impregnation cannot occur*.

I use the word cannot, of course, only as a substitute for "extreme improbability;" the ratio in which it may occur—once in every three to five hundred cases—being such as to practically exclude it from consideration. The question then arises—knowing what we do concerning the phenomenon of fecundation, only a bare outline of which is here given, are there circumstances, physical, mental, moral, social or domestic, which would justify us in preventing it? For, that it can be prevented, notwithstanding all that has been written to prove the reverse, scarcely admits of a doubt.

Of course as to the graver question of abortion, or foeticide, there can be no serious conflict of moral judgment; although

Abortion

the frequency with which the crime is committed, in these later days, is sufficient evidence that civilization itself, if it teaches, fails absolutely to guard, the sanctity of human life; and that there is no power in education, law, refinement, nor any other influence, save that possibly of religion, to repress savage and utilitarian instincts, and subordinate them to the best uses of society. Indeed, there appears to be a growing sentiment, born chiefly of the crime, degradation and suffering of the very poor, with a too slavish regard for the not clearly defined, and very much overrated, law of human heredity,¹ which

¹ In an address before the Scientific Convention of the University of Pennsylvania, Philadelphia, Dec., 1904, Dr. Spitzka, of Columbia University, clearly defined the modern reaction from Lombroso's pet theory of "criminal heredity," showing that there is no such thing as a "criminal type," and that "the classification of criminals must rest on observation of each individual, his antecedent history, and his mental and physical condition."

teaches that the prevention of birth is, in many cases at least, an act of mercy. One of the greatest minds of Greece¹ not only condoned the practice, but advocated its adoption by law, when the population had exceeded certain defined limits; and the laws of Rome, during the Republic and the greater part of the Empire, so far as I am enabled to ascertain, nowhere condemned it.²

A great army of writers, both Pagan and Christian, represent the practice as both deliberate and universal; ascribing it, not to poverty nor to licentiousness in sexual indulgence, but to the very same motives which underlie it to-day—the shrinking of the fashionable mother from the pains and necessary disfigurements of child-bearing, the difficulty of discharging social duties, and a selfish desire to avoid parental cares and responsibilities.

Weighty motives, truly, to lie at the root of murder! It speaks well for the poets and philosophers of Rome and Greece, that, while Ovid, Seneca, Favorinus, Plutarch and Juvenal, all regarded abortion as notorious and common, they were equally unanimous in pronouncing it reprehensible and criminal.³

But the attitude of the Christian Church toward it has been at all times uncompromisingly hostile. In the penitential discipline of the Catholic Church it was placed alongside infanticide; and, by the sternest sentences, the enormity of the crime was impressed upon the popular mind. The Council of Ancyra excluded a guilty mother from the Holy Sacrament until the very hour of her death; and although the period was afterwards commuted to ten, and finally seven years, yet the crime even today is one of the very gravest in Roman Catholic legislation. And this is readily accounted for by the fact that Roman Catholic theology teaches that the moment the fœtus acquires life in the womb it becomes an *immortal being*; and, dying unborn, without baptism for the remission of sin, it must rise at the judgment responsible for the sin of Adam, and be condemned to *eternal exclusion from heaven*.⁴

It is probably to the awfulness of this idea that we owe, in the first instance, that salutary sense of the sanctity of infant life which distinguishes Christianity from all pagan religions, and which is so ingrained in the moral consciences of all Christians as to be totally uninfluenced by mere

¹ Aristotle. See also Labourt, "Recherches, Hist. sur les Enfants Trouvés," p. 9.

² Gravina, "De Ortu et Progressu Juris Civilis," I, 44.

³ "Nunc uterum vitiat quæ vult formosa videri, raraque in hoc ævo est, quæ velit esse parens." (Ovid, "De Nuce," 22, 23.) The same writer reproaches his mistress, Corinna, with having been guilty of the monstrous crime.

⁴ Among other barbarian laws, mentioned by Canciani, is a very curious one, fixing the daily compensation for the sufferings *in hell* of children who had been killed in the womb. *Vid.* "Leges Barbar.," II, 374.

doctrinal changes or opinions. But whatever of gain has resulted to humanity from such a belief has been purchased at a tremendous price, in that complete stultification of human reason which alone could have produced so horrible a doctrine.

Of the Augustinian teaching of the *damnation of unbaptized infants*, it is not an exaggeration to say, as has been said,¹ that it surpasses in atrocity the most horrible tenet of any pagan creed; and would, were it indeed a part of Christianity, more than justify the term "pernicious superstition" which Tacitus applied to the Faith of the Nazarene. That a little innocent babe, created without any will of its own, living but a few hours before birth, and dying without the mystic sprinkling of a few drops of water, should be made responsible before God for its ancestors having eaten some forbidden fruit, six thousand years before, and doomed, for this ancestral crime, to burn forever in a lake of unquenchable fire, and that by the command of an all-righteous, all-merciful God, is at once so fantastically absurd, and so unspeakably horrible, that, as Mr. Lecky justly says, its adoption might well lead thinking men "to doubt the universality of moral perceptions."²

The teaching, so far from being associated in any way with the sweet, tender, holy and merciful creed of the Christ, is simply demonism in its worst, wildest, cruelest and most inhuman form; and far wickedder than any act the inventive genius of man has yet been able to ascribe even to the devil.

Probably the most active agent in promoting the wicked practices of abortion and infanticide in the United States, as well as England, is the obloquy, notwithstanding the sexual excesses of both countries, which attaches to such violations of the laws of chastity on the woman's part. It is no crime on the part of a man to commit adultery, to seduce a virgin, or keep a mistress, so long as the act is shrouded with a becoming secrecy; if found out, it may be mildly disapproved of, but woe betide the woman who makes a misstep!

Acts which, in France, Italy, Russia, or other portions of the Continent, would imply neither total subversion of the moral sense, nor any general emotion of deep popular reprehension, are, in England and the United States, followed in a great majority of cases by social ruin. Thus, in the endeavor to hide sins which in themselves ought neither to be hopelessly vicious, nor irrevocably fatal, being simply the temporary triumph of man's temptation, and a natural instinct on the woman's part, over social conventions, infanticide and abortion are multiplied, and thousands and

¹ Lecky, *loc. cit.*, I, 97.

² *Ibid.*

thousands of pure-minded, yes, easily savable young girls, are hurled annually into the abyss of prostitution.¹

Indeed it would not be hard to show that it is by no means the naturally worst female element that falls before temptation; this ruin, in most cases, being quite as much due to *ardor of affection*, and vivacity of mind, as to inherent vicious propensities.

The question of the criminality of abortion has also been largely affected by the diverse views, and physiological speculations, of medical writers themselves, as to the precise period in intra-uterine existence at which the fœtus takes on the nature, and consequently the rights, of a *separate being*.

The ancient idea was that the child was a part of the mother; and that she had the same right to destroy it as to amputate a finger or excise a tumor from her body.

As I have already remarked, both Plato and Aristotle admitted, and even sanctioned, the practice of abortion; and the laws of Rome contained, so far as I have been able to ascertain, no enactment against voluntary foeticide prior, at least, to the time of Ulpian.

The Stoic philosophers believed that the soul of the infant was received with its first respiration; and the Justinian Code fixed, arbitrarily, the period of the beginning of animation at forty days after conception; while the more rational modern doctrine, of course, is that the infant is a distinct living organism from the very moment the ovum is fecundated.²

Abortion is justifiable in those cases where continuation of the pregnancy to full term would be associated with fatality to either mother or child, or to both; where the habitual death of the fœtus, *in utero*, has accompanied a great number of previous pregnancies; in multiple pregnancies, where the growth of two or more offspring in the womb would gravely threaten the mother's existence; in certain diseased conditions—abdominal dropsy, tumors, pernicious anæmia, predisposition to placental hæmorrhage, chorea, nephritis—and those anatomical malformations of the bony pelvis which

¹ Miss Mulock, in her admirable little book, "A Woman's Thoughts About Women," p. 229, *et seq.*, calls attention to the fact that the experience of female Sunday-school teachers is that the girl-pupils seduced are, almost always, "the very best; refined, intelligent, truthful and affectionate."

² Educated readers, who feel an interest in pursuing this inquiry, will find a very curious and complete history of the speculations of the ancients on the "soul-birth" in Plutarch's treatise, "De Placitis Philos," and on abortion and infanticide in the works of Darwin, Lubbock ("Prehistoric Times") and Spencer; particularly, for exact bibliographical reference, the reader is referred to the able treatise of Gerland, "Ueber des Aussterben der Naturvölker," a recent translation of which has appeared in this country.

render parturition not only dangerous but, in many instances, impossible.

Stehberger and other obstetricians would add to this list cases where the mother's life is despaired of,¹ but in which premature delivery may save the child's life; but whether deliberate abortion may be resorted to as a *means of averting shame*, on the part of the mother, or safeguarding her *social character, and standing*, is a question which belongs to morals rather than medicine, and concerning which the maternal instinct, as well as the intuitive perceptions of morality, may always be relied on to form a correct judgment.

With an almost countless army of prostitutes in this country, with luxury and idleness among the rich constantly tending to sexual erotism and sensuality, with the free and easy social intercourse prevailing between the sexes, with the constantly diminishing number of marriages, and that monstrous aversion to motherhood, when marriage does take place, so universally prevalent among women, it can hardly be wondered at that abortion has become so frequent as to attract the gravest attention of the law it seems so easy for it to evade; or that infanticide is growing so common as to recall the Roman horrors of the thirteenth century, when, it is said, Pope Innocent III was shocked at hearing that dead infants were being drawn nightly from the Tiber in the nets of the fishermen.²

In the first place, there is no room for any diversity of view as to abortion outside the exceptions I have named. It is simply the most *cowardly and brutal form of murder, committed for the most selfish of motives*. There should be no hesitancy at least on that point. I wish I could say to those young girls who prowl nightly through the streets, inquiring, with veiled faces, at drug-shop counters for abortifacient remedies, or for those cold-blooded charlatans, those night-hawk Borgias of unborn innocence (not always, alas, belonging to the illiterate laity, nor to even the known "scalawags" of the profession), who, for a week's wage of an ordinary mechanic, hire themselves to perpetrate a crime *meaner, more cowardly* than open, manly homicide; I wish I could say to these, many of them innocent victims of man's perfidy, that, as far as moral guilt is concerned, they

¹ Stehberger, "Lex regia und Künstliche Frühgeburt," *Arch. f. Gyn.*, 1, 465.

² Lecky, *loc. cit.*, II, 33, *note*. Comp. also Remacle, "Hospices Enfants Trouves," pp. 36, 37.

A Philadelphia newspaper of Jan. 8, 1905, records as a news item that *two* dead infants were found by the city scavengers in *one* ash-barrel, and that sixteen were the known product of these "slaughtered innocents" of the city for *one week*.

might just as well take the rosy, smiling babe from the cradle, and strangle it, as to swallow the potion that stills forever the tiny heart they can feel beating beneath their own.

Let the young mother—married or single—keep this thought constantly in her mind if she would avoid divine vengeance; for, believe me, they were no idle words which came to that little circle of listeners by the sea of Galilee—"whoso shall offend" (attack, assail, hurt or injure—see *dictionary*) "one of these little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."¹

The moral unity of any community is not one of standard, nor of acts, but of *tendency*. Men are born with benevolent feelings very subordinate to selfish ones; and fortunately so; as a little thought will convince us that the extinction of selfishness—and this is a hard blow to the altruist—would necessarily result in the complete dissolution of society;² but it is the function of civilization, and of religion, to partially invert this order; or at least to restrain congenital tendencies within prescribed limits. Special circumstances may influence the intermingling of complicated motives; may temporarily obscure or retard moral evolution; but back of all the conflicts of theological dogma, independent of all material or psychical processes, is a well-defined ethical idea of *right* and *wrong*, which resists every counter-stroke of philosophy, and the most obtrusive element of which is the inviolable *sanctity of human life*.

The man who destroys life, at whatever period, save in defending his own, or in obedience to the behest of law, is a *murderer*; and I make the assertion, and devote so much space to the matter, simply because men and women are trying on every side to stifle their innate instincts, and to reason themselves into the false and foolish belief that destroying a foetal life is a very different thing from destroying that of an infant after birth, or that of an adult. Both acts, so far as moral guilt is concerned, are, on the contrary, *precisely alike*. So much alike, indeed, that post-natal infanticide, coming directly within the juridical category of murder, I shall omit largely in this connection, the arguments used applying equally to both intra- and extra-uterine murder.

One of the first needs of a licentious act is, of course, to conceal its consequences. Many of the reasons given by married women for pro-

¹ Matthew XVIII, 6.

² "We are accustomed to scrutinize the actions of others, to set a higher value upon one man than another, to pity one in distress, to congratulate another on some good fortune, and all these exercises are intrinsically social, like love and resentment. *Self-love is the specific designation of this contracted sphere of regards.*" Bain, *loc. cit.*, pp. 202, 203.

curing abortion would have some weight were they not preventable. Thus, a woman with an abnormally small pelvis may very justly dread the ordeal of childbirth; but such a woman *never should have married*. The same remedy applies if she have an incurable disease; and in almost, if not all, such cases it will be found that the first sin lay in exposing herself to a condition in which the secondary one became necessary. Of course many will say that this is a hard remedy—to abstain *forever* from sexual pleasure. It is; but the condition necessitating it is also hard.

There is a great thirst for knowledge on sexual subjects among all classes to-day; and while much of it may be due to licentiousness, and the desire to pick up information that will help to obviate its natural consequences, a great part also will be found in women who are striving to guard themselves against the unbridled and *brutal passions of their husbands*. The troubles, anxieties, fears of untimely death, and the physical pains woman endures through the selfish lust of man, have driven her to every imaginable artifice to prevent conception, or procure abortion; ruining her health and destroying both peace of mind and happiness of heart.

Dr. Reamy, of the Ohio State Medical Society, writes—"from a very large verbal and written correspondence in this and other States, together with personal investigation, and facts accumulated, it appears to me *we have become a nation of murderers*."¹ This startling statement, founded on most undeniable facts, has reference to the widespread, and apparently increasing, habit of committing abortion, or fœticide, which is, to all intents and purposes, *premeditated murder*.

That forced abortion is steadily on the increase, and that prevention of conception keeps pace with it, is proven by the fact that our native-born Americans, among whom the terrible practice appears most prevalent, are all noted for *small families*;² and that among this class, as is amply shown by statistics, there are absolutely in many places more deaths than births, the native-born population of Massa-

¹ Quoted by Dr. J. Cowan, *loc. cit.*, p. 276.

² A recent bulletin, issued by the U. S. Census Bureau, and prepared by Prof. W. F. Wilcox, of Cornell University, places this matter in a startling and official light. Summarizing his conclusions, in 1860, the number of children, under five years of age, to 1000 women was as fifteen to forty; at nine years of age it was 634 to the thousand. In 1900, it was only 474. In other words the proportion of children to potential mothers in 1900 was only *three-fourths* as large as in 1860, showing a very material decline in the birth-rate. The unusual decline shown for the period 1860-1870 is of course accounted for, at least in part, by the Civil War; but the unsatisfactory index of the birth-rate since 1870 points very unmistakably to the causes we are at present considering. In 1900, a

chusetts and New York *actually decreasing* every year.¹ A clergyman of New York writes—"we could prove that in our little village of a thousand people prominent women have been guilty of this crime of murder. Sadder still half of them are members of Christ's Church; and while fully fifteen per cent. of our women habitually practise this deadly sin, there is a much larger percentage who endorse and defend it." Few of either sex nowadays enter into the marriage relation without being fully informed of every method and means of obviating the undesirable results of matrimony; and it is no uncommon thing to find women making these the subject of social afternoon conversations among themselves.

Common charity prompts the belief that such **Abortion Largely Due to Ignorance** women cannot *know* the awful enormity of the crime they commit. It is to be hoped, at least, that they may have that shield of ignorance to cover themselves with in the last day; but in order to convince such that they cannot hide behind any silly notion that the killing of the foetus in the womb is a whit different from killing the child in the cradle, it is only necessary to quote Beck's Medical Jurisprudence.

"The absurdity of the principle upon which these **Legal Definition of the Crime** distinctions are founded is of easy demonstration. The foetus, previous to the time of quickening, must be either dead or alive. Now that it is not the former is most evident from neither putrefaction nor decomposition taking place, which would be the consequence of an extinction of the vital principle. The embryo, therefore, before the crisis, must be in a state different from that of death, and that can be no other than a state of life."

This, as well as an almost similar definition in Dr. Taylor's work on medical jurisprudence, sufficiently, I think, establishes the status of the unborn infant from a legal standpoint, as well as the resultant fact that the destruction of that pre-natal life constitutes, clearly and unequivocally, *murder*, in some one of its juridical degrees. But, "independent of all

comparison of the proportion of children born of native and foreign mothers shows 460 for the former, and 710 for the latter, per 1000 women of a child-bearing age; the lowest native ratio of births being in the District of Columbia and in Massachusetts, the highest in North Dakota and the Indian Territory. Outside of the fact that the country exhibits a superior fecundity to the city in the table quoted, the foregoing statistics tend to show very unmistakably the pernicious influence of so-called civilization in restricting the birth-rate, and the deplorable prospect of this country were this birth-rate not kept up by the superior fecundity of our so often derided foreign-born population.

¹ See U. S. Census Report for 1900; also Paper by Dr. Nathan Allen, of Lowell. *American Social Science Asso.*, quoted by Dr. Cowan, *op. cit.*, p. 276.

laws, human authorities or decisions," as Dr. Eddy well says, "the true Christian theory is that the thought of man, in the mind of God, embraces the entire period of his earthly relations, between the extreme limits of embryotic existence and old age, and whosoever, with sacriligious hand, does violence to this chain of sacred relations is a MURDERER."

These statements dispose, very effectually, of the fatuous pretence put forward by some, in defence of the abominable practice, that the unborn child is *not* a separate and independent being; and, with the equally strong words of Bishop Coxe, of New York, ringing in the reader's ears, I think it well to leave this subject for the present.

"I have heretofore warned my flock," he writes, **Bishop Coxe on Abortion** "against the blood-guiltiness of ante-natal infanticide. If any doubts existed heretofore as to the propriety of my warnings on this subject, they must now disappear before the fact that the world itself is beginning to be horrified by the practical results of the sacrifices to Moloch which defile our land. Again I warn you that they who do such things *cannot inherit eternal life*. If there be a special damnation for those who shed innocent blood, what must be the portion of those who have no mercy upon even their own flesh?"

As an additional danger from abortion, to the mother herself, it need only be pointed out that Esquirol, Hallam, and other alienists, associate it very clearly with the development of sexual insanity. "Woman," as Maudsley well indicated, "has more sexual needs than man, at least in the ideal sense," and knows no gratification for them save in marriage. If denied this, she naturally seeks in illicit intercourse what she cannot obtain honorably, and, in efforts to conceal the fruit of her criminal indulgence, develops an host of neurotic complaints, among which hysteria, religious frenzy and insanity, are not infrequent."¹

The Oneida Community of "Perfectionists" practise the sexual embrace without a complete intravaginal orgasm on the part of the male—that is, stopping the act just before seminal emission—coitus interruptus; and claim that they derive more pleasure than from a completed intercourse. In the face of well-known physiological facts, as well as in the experience of every sensible man, this claim is nothing but sheerest folly. Such a congress would not only ruin, in time, the delicate sexual mechanism, and, reducing the art to a purely animal level, deprive it of the highest element of pleasure it possesses—the purely psychical one—but

¹ *Vid.* "Text-Book of Insanity." Krafft-Ebing, 1905, p. 142.

would be only a half-way and very unsatisfactory journey to that joy of which the complete orgasm is the natural culmination.

Besides, to stop at such a point would be a severe punishment to a man, and would demand a will power which I fear few people possess. So much for the "perfectionist" method of prevention.

Another one, beginning as far back as the days of the first Pharaoh, and mentioned in the book of Genesis,¹ is the filthy, beastly and sinful crime of Onanism. It gets its name from Onan, the son of Judah and Shuah, and consists in drawing the penis out, just before ejaculation, thus "spilling the seed upon the ground." But the thing, we are told, which Onan did "displeased the Lord, wherefore he slew him;" and, like the Oneida method, it is so unsatisfactory and disappointing in its ending as to be both disgusting and hurtful.

Probably the method of prevention which has come into widest use is the employment of the "cundum," or sheath, for the penis during the sexual act. This article is made usually of goldbeater's skin, or rubber, exceedingly thin, and while fairly efficacious in preventing impregnation, as well as infection, is yet, as a witty lady once remarked, "a cobweb against danger and a cuirass against pleasure,"² and so apt to irritate the delicate and sensitive mucous membrane of the vagina as to be a source of considerable danger to the woman. I have known cases where very stubborn ulcers of the mouth of the womb, and the vagina, have resulted from its use—stubborn, possibly, because the source of irritation was not withdrawn; and beside, the pleasure derivable from such an intercourse it lacks every element of that psychical joy and fruition the naked congress possesses; and, to use a homely illustration, is a good bit like going in swimming with your clothes on.

As far as safety to the woman is concerned, however, both as to conception and communicable disease, the cundum has possibly fewer objections than almost any other of the habitual appliances. The soreness from friction, so often complained of by the male, might be entirely obviated if people knew better how to use such things, remembering that the sheath should not be put on at the commencement of the intercourse, but after the penis has been thoroughly coated with the vaginal mucus, thus lubricating the inner surface of the sheath, preventing harsh and dry friction, and adding materially to the comfort and pleasure of the connection. If this rule were followed—barring the necessary "accidents,"

¹ Genesis xxxviii, 9.

² See Ricord "Letters on Syphilis," xxii.

caused by "explosions" and "slippings-off"—the use of the cundum would be open to few objections except from a moral standpoint.

The slipping off recalls to my mind a story told me by a patient, a young man, who, after prolonged solicitation, at last got a "nice young lady" to consent to the act on condition, only, that he would use "one of those rubber bags she had heard of." Of course he joyfully consented, and in the course of the connection, the instrument slipping off, he reached his finger in to recover it, and succeeded, to his infinite disgust, in fishing out no fewer than *six others*.

The more or less common use by the woman of the sponge-shield, or the rubber pad, known as a "womb-veil," placed over the mouth of the uterus to prevent the entrance of the male sperm, is discredited at the start by the simple fact that, for the reasons previously stated in reference to the life and movements of the living germ in its fluid medium, it is a "preventive" which doesn't prevent. And these, also, although widely advertised and sold under various names by quacks and druggists, are open to the same objections which apply to the cundum. They are apt to erode and irritate the vaginal and uterine membranes, producing vaginitis, ulceration and endometritis, while precluding to a great extent that sexual pleasure which is the chief object of the libertine.

This pleasure, in its very highest culmination, is the coming together of the extremely delicate and sensitive nerves of the head of the penis and the similarly highly sensitive nerves which surround the mouth of the womb, producing that thrilling, galvanic shock which constitutes the supremest sexual delight; and, it need not be stated, that by the use either of the cundum or womb-veil, this is absolutely precluded. Besides, as in the case of the cundum, through accidental displacement of the shield, it is liable to be rendered at any time as useless as it is injurious.

A mode of prevention, already hinted at in the section on fecundation, and having at least a physiological basis, is founded on the theory of the monthly arrival of the ripe ovum in the womb. It was shown that, in the last half of the menstrual interval, a period of about nine days intervened in which, under ordinary circumstances, no impregnation can occur. But there are causes to thwart even this theory. It requires for a perfect connection, mutual adaptation of the sexual organs, mutual love, and mutual intensity of passion. Connection under other circumstances is unenjoyable, distasteful, at least to the woman, and so barren of the higher spiritual or psychical delight as

to border on the merely mechanical act of masturbation. Few women can undergo the process of the sexual act without becoming sexually excited, and this excitement hastens the premature ripening and expulsion of the germ-cell; so that impregnation may take place *even within the period specified*.

Of course, if a woman—as many do, when sexual love does not enter into the union—lie perfectly cold and passionless, the man, during this brief period of exemption, may enjoy himself to his heart's content without danger; but, so far as the genesic pleasure of the act goes, he might, as I have intimated, nearly as well practise self-indulgence by the hand.

There is a popular idea, chiefly among women, that while the mother is nursing sexual intercourse may be indulged in with impunity; and the surprise with which women are frequently *cured of the belief* is very great indeed. The excitement of the act in the woman, as before stated, ripens and throws off an egg from the ovary, and impregnation follows. The nerve force which is manifested usually in the sexual processes, however, being in a measure centered upon lactation, masks the usual manifestations of menstruation, and makes it impossible to determine when the ovum has ripened, so that impregnation is more insidious than at other times, but none the less certain.

The habit of injecting cold water into the vagina after connection, to which many women pin their faith, is, like most of the other methods alluded to, of very doubtful efficacy, while of unquestionable danger. It must be borne in mind that the living germ of the male, protected as it is by the dense albuminous medium in which it exists, is practically invulnerable to any such attacks. The water is brought up to the temperature of the blood long before this albuminous covering can be dissolved, or the spermatozoön reached; while the shock occasioned to the delicate sexual organism, by introducing fluids of so low a temperature into the superheated vagina, can hardly fail to produce those various forms of subacute membranous inflammations to which, clinical experience has shown us, persons who indulge the practice are peculiarly subject. And the same objections apply where the water is “medicated” by the various powders so largely sold for the purpose; only that there is greater liability to permanent injury than when water alone is used. Both act only upon the seminal *medium*—the albuminous vehicle which transmits the germ—not upon the germ itself; and if only one of these little agents survive, out of a thousand, the mischief is done. Thus, when zinc, bichloride of mercury or other toxic agent is injected into the vagina there is coagulation

of the albumen, locking up for a brief space, and actually protecting instead of destroying the sperm-cell; but the moment this covering is redissolved—which occurs long within the natural life-period of the germ itself—the latter is liberated, and free to pursue its natural course unhindered.

There are many other methods of preventing impregnation, some of which are even more pernicious in their consequences, advertised by unscrupulous, and made use of by silly, persons; but, save in the one possible exception noted, all are inefficacious, and injurious in their results. There is, however, one absolute remedy—the refraining from the sexual act; not so difficult after all, either, to the educated man, sensible of the physiological fact that sexual connection is primarily God's law for the propagation of the race, and not a mere agency of sensual pleasure; and fully conscious of the further fact that, had God intended it for man's gratification alone, His wisdom would undoubtedly have provided some means by which that gratification might have been secured without the danger of impregnation. The knowledge of these facts, together with the equally vital one, that intelligent sexual relations are founded, like every other act of life, on intelligent moral perceptions, ought to make such a duty both plain and practicable; and although a distinction is easily drawn between duties which rest on the dictates of conscience and those based on positive commands, the sin of unrestricted intercourse, to such a man, will appear not the less a sin because there is no Scriptural, legal, nor social injunction against it.

CHAPTER FIVE

THE LAW OF SEXUAL DESIRE

I N beginning this inquiry into the nature and manifestations of the sex-impulse—by far the most difficult part of my present task—I seek indulgence in the fact that, up to a very recent period, practically nothing was known technically on the subject; and that, notwithstanding the valuable contributions of Krafft-Ebing, Ellis, Moll, and other modern writers, to the scientific literature of the subject, we are yet sufficiently ignorant of the real status of sexuality as to inspire considerable doubt concerning even its correct classification in the list of observed phenomena.

Is the sexual act a propagative instinct, or a mere excretory function of nature? This is the important question which confronts us at the very threshold of our investigation, and one concerning which, I regret to say, even our latest and ablest literature leaves us largely in doubt.

Most writers speak of the "sexual instinct," but a true definition of instinctive action would seem to exclude that sexual activity which underlies the phenomenon of procreation; since, under most conditions, the sexual act is one of *volition*, and *deliberation*, quite as much as of impulse; and since, in a state of nature, the other excretory functions of the body, such as micturition, defecation, etc., are quite as imperious, if somewhat different in their manifestation.

Herbert Spencer's definition of instinct, however, as "a compound reflex action," is sufficiently comprehensive and clear, notwithstanding Purnell's objection,¹ to answer our present purpose. What we call instinct, the term being a generic one, and comprising all those faculties of mind which lead to the conscious performance of actions, adaptive in character, but not pursued with a knowledge of their results, would seem, naturally, to exclude all acts performed *with* such a definite knowledge; and to be confined wholly to those spontaneous animal manifestations which are not associated in any way with conscious purpose, or, what Pierre Huber calls the "little dose of reason." But, on the other hand, if that be an instinct

¹ C. W. Purnell, "Nature," 1895, p. 383.

which prompts or underlies "those complex groups of co-ordinated acts, totally independent of previous experience," as Prof. Lloyd Morgan remarks,¹ "but which are subject to variation, and subsequent modification, under the guidance of experience," we may reasonably agree with Garnier, Tillier and others, in the recognition of a true "sexual instinct."

Purely instinctive acts, however, are probably **Instinct Best Considered in Animals** best considered in animals too low in the scale of life to admit of our supposing that the adjustments which are produced could at any time have been intelligent; it being exceedingly difficult to measure the influence exerted by either, where instinct, necessity, or what Lamarck calls the law of inherited habit, becomes the partner of reason in the production of specific acts; and yet we should be but poorly guided, in considering the question of sexuality, did we limit our research to those animals destitute of that intelligence which constitutes the natural and frequently overlapping boundary of its domain.

An instinct comprises too many factors to be easily or accurately determined, however; and after we have carefully marshalled these factors in the mental field, according due consideration to each, and striving to separate them into such co-ordinated groups as would enable us to relegate each to a distinct order of activity, we are yet at a loss to dissociate the psychological from the physiological, the mental from the purely sensuous; and meet with possibly as many arguments in favor of the early view that the sexual impulse is simply one of glandular excretion, as of the later and more elaborately worked out opinion that there is a congenital *instinct of procreation* underlying the sexual need.

In the former case, the psychological element **The "Evacuation Theory"** would be subordinated to purely physiological processes; and, indeed, it would not be difficult to show that evacuation of long suppressed secretions, either physiological or pathological, especially in youth, is accompanied by a degree of pleasure almost equally intense with that of the sexual discharge; although in adult-life, such sensations are feebler, from habits of restrictive training, and from being pushed into the background of consciousness, through greater powers of volition, and the less imperious activity of the involuntary muscular system.

The "evacuation theory" of the sexual instinct was quite uniformly received up to the latter part of the nineteenth century; and grew chiefly out of the fact that the crude mind expresses itself in crude language. Even yet the French call the brothel a privy—*le cloaque*;² and the mediæval

¹ "Animal Behavior," 1900, p. 21.

² H. Ellis, *loc. cit.*, III, 3.

writers who alluded to woman as "a temple built over a sewer," did so from the same coarse concept of the sexual function.

Even Montaigne, paragon of literary politeness, contributed to this popular view respecting it; remarking that "Venus (venery), after all, is nothing more than the pleasure of discharging our vessels, just as nature renders pleasurable the discharges from other parts;" and the delightful author of *Utopia*¹ speaks naïvely of the pleasure experienced "when we do our natural easement, or when we be doing the act of generation."

"The genesic need," writes Féré (incorrectly, since he does not take into account how often desire for children, the unselfish impulse to give pleasure to another, the frequency with which the act is performed without need of evacuation, and many other conditions, may underlie the sexual act) "may be considered as a need of evacuation; and the choice is determined by the excitations which render the evacuations more agreeable."

There are not wanting, however, facts in nature to strongly support such a view. Both Goltz and Spallanzani threw considerable confirmatory light upon the subject by their prolonged and interesting course of experiments upon the sexual mechanism of frogs;² and Tarchanoff, of St. Petersburg, discovered³ that removal of the lungs, spleen, intestines, stomach, kidneys, parts of the liver, and even the entire heart, did not destroy the sexual power.⁴ Similarly, removal of the testicles was proven to be equally inefficacious; but obliteration of the seminal vesicles very shortly put an end to the sexual function.

But Tarchanoff found, as indeed it is so stated in the better and more modern works on physiology, that the seminal receptacles are "the *starting point* of the centripetal impulse which, by reflex action, sets in motion the whole complicated mechanism of sexual activity;" and this being established we have at once a secure basis for the explanation of most of the puzzling phenomena which are well known to attend sexual mutilation of the frog, in all its varying degrees; but, as Steinach well points out,⁵ quite a different set of phenomena are observable when such mutilations are practised upon the higher mammals, removal of the seminal vesicles in the white rat being followed by no abatement in the intensity or vigor of the sexual act; and from the fact that the physiological secretions of the seminal vesicles of

¹ Sir Thos. More, *loc. cit.*, Book II.

² Goltz, *Centralblatt f. d. Med. Wissenschaften*, 1865.

³ "Zur Physiol. des Geschlechtsapparatus des Frosches," *Archiv f. d. Gesamte Physiol.*, 1887, XL, 330.

⁴ Quoted by H. Ellis, *loc. cit.*, III, 5.

⁵ *Archiv für die Gesamte Physiologie*, 1894, LVI, 304-338.

the rat are quite different from those of the same organs in the frog, that the sexual apparatus of both, and indeed of all the lower orders of mammals, is destitute of many of those neuro-psychic elements which govern its function in man; and from the fact that even the closest observers have failed to elicit from the most laborious research, and experiment, such evidence as would bring them to any common ground of agreement, it is probably as well to pass at once to a consideration of the sexual function in man; leaving these abstruse, and most frequently profitless speculations to such as delight to "revel in the dry dust of learned controversy."

The embryonic groundwork of the sexes is homologous, and the line of distinction, even in adult life, and under normal conditions, so subtle and indefinite as to invest it with a peculiar degree of interest.

The physical structures of both male and female afford indubitable evidence of their common origin. Men have rudimentary breasts, capable, under the stimulus of suckling, of almost feminine development; and many cases are indeed recorded where fathers, through the death of the mother, have thus nursed the offspring through the regular period of lactation.

The raphé of the scrotum shows very distinctly where it was closed up to form the male, instead of remaining open as in the female; and women retain in the clitoris the rudimentary penis of the man. Little difference exists in the sounds of the male and female voices up to the period of puberty, when the subtle process of differentiation culminates in the sometimes abrupt establishment of those anatomical and physiological characteristics which continue through life. Then the boy's voice changes, hair begins to grow on those parts of the body where it is commonly absent in the female, and the girl begins to take on, along with certain finer shades of sexual feeling, that shyness, softness and modesty which distinguish the sex. And it is at this point, I think, we may begin most profitably the study of sex, leaving the phenomena of its origin, source, and the various steps of its division and development to the more cognate science of embryology.¹

That the genesic impulse in man, and I use the word *impulse* designedly, is entirely independent of the procreative glands, although materially assisted and strengthened by them, is shown by the failure of castration to wholly obliterate it.

Castration among the ancients was of four kinds. The Romans had perfect, or true *castrati*, where both testicles and penis

¹ This view of sex is ably set forth in Ulrichs's treatise on the subject. "Sex," he asserts, "is only an affair of development. Up to a certain stage of embryonic existence all living animals are hermaphroditic. A certain number of them advance to

were removed, total ablation; *spadones*, where only the testicles were extracted; *thlibiæ*, where the testicles were not removed, but destroyed by crushing; and *thlasia*, where the spermatic cord was cut, but the other members left uninjured.¹

That ablation of the testicles alone does not destroy the sexual feeling, nor even greatly impair its pleasure, is proven by the fact that among the Roman ladies the *spadones* became a favorite and greatly prized class, with whom they might indulge themselves to their heart's content, without fear of sexual consequences. *Ad securas libidinationes*, as Jerome remarks; and *vult futuri Gallia, non parere*, as the biting epigrammatist said of a patrician lady who sought the company of eunuchs.²

And the choice did infinite credit to the ladies' judgment; for along with immunity from the danger of conception, and the fact that the copulative act is more prolonged with castrated than normal men, there is a psychological novelty in such a connection equal to that of the young lady who married a man with one leg, because, as she remarked, two-legged ones were "so common."

The trade of castrating boys, to be sold as eunuchs for the harems of Turkey and Persia, is quite a flourishing one even to-day; but, as most of the children die after the operation—radical of course, to prevent subsequent "accidents" to the ladies of the harem—those who do survive command extravagant prices, and the possession of a boy-eunuch in the East commands as much social respect as that of a steam yacht or an automobile does here. The male choir in the Catholic Church, the exclusive retention of which has only recently occasioned so much disturbance in communities of that faith,³ is responsible for the mediæval practice of castrating boys, to prevent the natural development of their voices, and training them as soprano singers, a most magnificent effect of which could have been witnessed in the services of the Sistine Chapel at Rome, until the accession of the late pope, Leo XIII, who, I believe, abolished the practice.

the condition of what I call man, others to what I call woman, a third class becoming what I call urnings. It ensues, therefore, that between these three sexes there are no primary, but only secondary, differences. And yet true differences, constituting sexual species, exist as facts." (Ulrichs, *loc. cit.*, Section xiv.)

¹ Comp. Stein, *Zeitschrift für Ethn.*, 1875, p. 37; Millant, "Castration Criminelle et Maniaque," 1902; and, for the present prevalence of the practice in Russia, Haxthausen, *loc. cit.*, vol. 1.

² Martial, lib. iv.

³ Due to the "De motu proprius" of the present Pope, Pius X, abolishing women's singing in church choirs, issued in January, 1904.

Of those voluntary eunuchs who emasculated themselves on religious grounds, for the avoidance of sexual sin, and of whom **Religious Eunuchs** an early Church writer says—"*Valesii et seipsos castrant et hospites suos, hoc modo existimantes Deo se debere servire*,"¹ the case of Origen furnishes the most illustrious example.

And it may not be irrelevant here to remark that **Eunuchs not always Effeminate** the vulgar notion which ascribes to eunuchs effeminity, and lack of physical courage, as well as intellectual stamina, is wholly unfounded. On the contrary, as we are told by Herodotus, eunuchs were especially prized in Persia for their fidelity and manly courage; Narses, the famous general under Justinian, and Hermais, governor of Atarneus in Mysia, to whose manes Aristotle offered sacrifice, having both been eunuchs;² and under the Roman emperors the same class of persons frequently rose to the highest exercise of power.

Eunuchs are by no means destitute of sexual feeling. Dr. Matignon, of the French Legation in Peking, believes that they **Sexual Feeling of Eunuchs** seek the society of women, and gratify their sexual appetites by such methods as remain to them, even when the sexual organs are entirely removed.³ In Turkey and India, where the eunuchs are chiefly negroes, total castration is commonly performed, the knowledge that sexual potency is not alto-

¹ Augustine, "De Hæres," C. 37. See, also, Neander, "Hist. of the Chr. Church," II, 462; and Bingham's "Antiq. Chr. Church," IV, 3.

² *Vid.* Lucian, Dial, "Eunuchus."

Poggius relates the case of a citizen who castrated himself as a cure for his unworthy jealousy; Felix Plater another—that of Basil—who did the same with the same motive; and both Plutarch and Lucian sing the praises of Combalus who, being sent by Seleucus to escort the latter's beautiful and amorous queen, Stratonice, on a journey, castrated himself before starting, knowing something of the dispositions of both his lord and lady, and leaving his genitals *sealed up in a box* in the king's palace behind him. Sure enough, on his return, the King's jealousy getting the better of his judgment, the unfortunate squire of dames was accused of intimacy with the queen, thrown into a dungeon, and the sensational denouement occurred when he exposed his privates to the king, or rather the place where they once grew, and giving a key to the irate monarch, directed him to the casket where were found the innocent and foully slandered members. The king, of course, made the *amende honorable*, and one of them at least lived happily afterward.

Francis of Assisi similarly emasculated himself because he had to be alone with women, confessing them; and Friar Leonard, another remarkable enthusiast along these lines, removed his penis and testicles and went through Viterbium, in Italy, *naked*, to show that he was, physically at least, above suspicion.

³ "Les Eunuques du Palais Impérial de Peking," 1901, quoted by H. Ellis, *loc. cit.*, III, 8.

gether abolished by the operation seeming to prevail; and Lancaster quotes the remark made by a resident of Nubia, that sex-feeling exists among Nubian eunuchs, unmodified by the absence of the genital organs.

"The eunuch differs from the man not in the *absence* of sexual passion, but in the fact that he *cannot gratify it*." This seems to be, however, a statement not fully warranted by the facts, as we shall see later; the castrated man being capable of a certain species of *psychological enjoyment* even when the genitalia are wholly obliterated. I dwell with special emphasis, and at somewhat greater than necessary length, upon this question from the fact that emasculation has only recently, and quite seriously, been proposed as the basis of a law to punish and prevent the growing crime of negro-rape; and for the purpose of throwing whatever scientific light may be available upon the subject.

When spadonics (testicle castration) only is performed, it seems the consensus of reputable opinion that little if any damage is inflicted upon the sexual passion. Indeed, as has been pointed out by Jäger, and as previously intimated here, women prefer castrated men, not only from immunity from the danger of impregnation, but because of the *longer duration of their erections*.

Disselhorst has limited the period of sexual potency, as to the *act*, to ten years after spadonic castration; and Pelikan (*Das Skopzentrum in Russland*), while not fixing a definite limit to the *potentia cœundi*, believes that if castration is performed at puberty, the power of sexual intercourse remains for "a long time afterward."¹ Guinard concludes that the sexual power is more persistent under such conditions in man than animals; being sometimes even heightened, and rendered far more susceptible to the influence of peripheral stimulation.² The conclusion then is that only *true castration*, removal of both penis and testicles, is capable of destroying the sexual power.

The frequency of the modern operation of ovariectomy has convincingly taught us that female castration exerts little, if any, effect upon the sexual feeling. The statement of Ellis that "after castration, sexual desire, and sexual pleasure in coitus, may either remain the same, be diminished, extinguished, or increased," only proves how feeble is the foundation for either assumption, and almost justifies us in attributing whatever change that may result rather to psychological than physiological influences.

Jayle found that out of 33 patients in whom ovariectomy had been per-

¹ H. Ellis, *loc. cit.*, III, 8.

² *Vid.* Guinard, *loc. cit.*, "Castration."

formed, sexual desire remained the same in 18; was diminished in 3; abolished in 8; increased in 3; and while the pleasure of the act remained unchanged in 17, it was diminished in 1, abolished in 4, increased in 5, and in 6 cases sexual intercourse became exceedingly painful, possibly, although he fails to so inform us, from resulting neuropathic hyperesthesia.¹ Somewhat similar results were arrived at by Pfister, in Germany; and Keppler announced at the International Medical Congress of 1890, at Berlin, that, "among 46 castrated women, sexual feeling was abolished in no single case."²

In America the records of the subject seem to confirm the authorities just quoted. Dr. Isabel Davenport describes two cases of women, between thirty and forty years of age, in whom erotic tendencies were *greatly increased* by removal of the ovaries;³ Laphorn Smith, a single case where the same result was observed;⁴ and Bloom, seemingly the fullest investigator on the subject, out of four hundred cases, found that in *none* was the sexual appetite wholly destroyed; in most it was not materially diminished, and in a few it was intensified.⁵ Tait and Bantock make a corresponding report of results arrived at in England, and it would seem, without any tedious prolixity of detail, that castration, both in male and female, must be of the true and radical variety—that is, *all the sexual organs must be removed*—to insure total extirpation of the sexual passion. The facts elicited ought to be, at least, some guide to legislators in dealing with castration as a remedy for unlawful lust.

The "evacuation theory" of the erotic feeling is
Awakening of the largely disproved by the fact that sexual sensations
Sex-impulse are felt, and sometimes, as we have seen, intensified, when extirpation of the seminal vesicles has taken place; and still further, that in children there exists frequently a well-defined sexual feeling *long before* there is any true sexual secretion, as also in women *long after* the sexual glands have discontinued their functions.

The discovery of sexual sensation in children is, I think, in most cases accidental. This belief was first impressed upon me by a circumstance which, while amusing, is worth repeating. Some boys were playing "I spy" in my father's orchard, and one little fellow of ten or twelve hid himself in an apple tree. During the wait for the regular count to be completed, he must have gotten to rubbing and fingering his penis, probably

¹ Jayle, *Revue de Gynécologie*, 1897, p. 403, *et seq.*

² H. Ellis, *loc. cit.*, vol. II, records the case of an invert in which castration was performed without effecting any sexual change.

³ *Medical Standard*, 1895, p. 346.

⁴ *Ibid.*

⁵ Quoted from H. Ellis, *loc. cit.*, vol. III, p. 10.

unconsciously, in the excitement of the play, and, when the orgasm occurred, the shock was so great that the little fellow tumbled headlong to the ground, the older boys, who had probably passed through a somewhat similar experience, being only apprised of the true status of affairs by the erect condition of his penis, and the few drops of blood which betokened his initiation into the great Eleusinian mystery of nature. The circumstance was rendered the more laughable by the fact that the boy was crying, dismally, and insisted that somebody had *struck him with a stone*.

That sexual feeling exist, however, from even earliest infancy, in some cases, we have Braxton Hicks's positive assertion, as well as many facts within our own knowledge to prove. "The progress towards development," he remarks, "is not so abrupt as has been generally supposed;" the changes which take place at puberty being simply the culmination of forces already at work, and the imperious manifestation of a sexual impulse which physiological maturity at that moment makes capable of gratification.

Nor is even congenital absence of the sexual glands in females always fatal to sexual feeling. Colman reports a case in which neither ovaries nor uterus could be discovered, and where the smallness of the vagina rendered natural intercourse impossible, in which "pleasurable intercourse took place by the rectum, and in which the sexual desire was so strong as to approach nymphomania;" and Clara Barrus gives an account of a woman, in whom subsequent autopsy proved the congenital absence of both womb and ovaries, yet whom violence of passion led to illicit intercourse with a lover.¹ Both Bridgman and Cotterill report similar experiences, according to Mr. Ellis;² and the rather weak argument of Féré, and others, who adhere to the "evacuation theory," that persistence of sexual feeling after castration may be due to nerve influence in the cicatrices, which preserves sexual sensation just as the illusion of sense retains an amputated member, is, not to speak of the fact that congenital absence of the sexual organs is not dealt with at all, to say the very least, untenable. The conclusion which Ellis reaches, indirectly, as he admits, that "the spinal nerve-centers, through which the sexual mechanism chiefly operates, are not sufficient to account for the whole of the phenomena of sexual impulse," and that there may be present a cerebral element, is precisely the hypothesis with which I started; and to which, notwithstanding the ridicule heaped upon Gall and other "brain-center" advocates, I purpose devoting some little part of the present inquiry.

While various investigators have attempted to locate the sexual-center in the brain, and while that center, though it may naturally be *presumed* to exist, is at present largely hypothetical, it cannot be denied that

¹ *Am. Jour. Insanity*, April, 1895.

² *Loc. cit.*, III, 12.

the phenomena tabulated by Gall and his successors, Obici and Marchesini, are difficult of explanation on any other rational ground. The manifestation of the sexual impulse in children, *before the sexual glands have matured*; its continuance in old age, when the glandular function has long since ceased; the absence of any *direct proof* that the latter is the seat of the sexual passion, and the persistence of that passion in congenital absence, and after extirpation of, those glands, all point very unmistakably to *some* psychological cause not yet defined, but for which the recognition of an organic brain-center would quite satisfactorily account.

The theory that man's sexual pleasure, and passion, are due to the mere natural need of glandular evacuation, is so intrinsically improbable as to require little comment. The violence of the emotion aroused by sexual intercourse, so entirely disproportionate to the trifling quantity of fluid emitted in the act, the utter exhaustion which follows, and the facts already stated, that pleasurable sensations supervene where there are *no glands at all*, sufficiently, I think, dispose of the few physiological facts that undoubtedly do support such a view.

The exhibition of sexual passion in old age, while not necessarily pathological, proves clearly the relation of the brain to the sexual feeling; and presumption of a pathological condition is naturally suggested when that exhibition is attended by physical decrepitude, unnatural *direction* of desire, shamelessness of its character, a marked change from sexual moderation to violence, or the exercise of criminal force.¹

Medical science cannot but recognize, in such **Senile Dementia** cases as the latter, impulses depending on morbid mental conditions, prodromal or pathognomonic of senile dementia, and frequently unconnected with any other abnormal manifestation of the cerebral processes. Lust, in those passing into senile dementia, is most usually exhibited in lascivious speech, gesture, and indecent display; but less frequently in the attempted act itself. I have a friend, a gentleman of excellent character, otherwise, aged about eighty, who in street cars, and other public places, cannot refrain from pressing indecently against women, their privates or their breasts, and otherwise manifesting those indications of sexual dementia which are as foreign to his real character as shameful to his friends.

Such men are not strictly criminal; and the law should not so regard

¹ I am inclined to think, although not aware that I have ever seen the subject discussed, that the well-known mania of old men for young girls is largely the result of a *remembrance, or reminiscence, of youthful pleasure*, as contrasted with the less intense experiences of later life; and an *instinctive desire* to reproduce feelings which blunted nerves and absence of virility render totally unattainable.

them. Although society must be protected from their assaults, it should be by other methods than punitive ones; but the saddest and most dangerous feature of such cases is that, while women have the power of protection within themselves, children, being both destitute of that power, and more easy of association, are usually made not only the victims but the prosecutors of such unfortunates.

A distinguished writer records the case of a very infirm man who made an unsuccessful assault upon a girl. He had a wife, and large family, and had lived a hitherto blameless sexual life; but at the trial confessed to the crime, saying he could not explain it. He was sentenced to *five years in the penitentiary*, where, on examination by competent physicians, he was found far advanced in senile dementia. Legal question concerning his mental condition had never been raised—simply because he had *confessed* that he committed the crime.¹ And even while I write, the papers are being cried out, announcing the conviction, and death-sentence, of a man² who, during a paroxysm of erotic frenzy, killed his wife because she refused to permit his intercourse with her.

Such cases call loudly for a more intelligent legal treatment than they usually receive, and while society, as I have said, must have an adequate measure of protection, it does seem that the infliction of the death penalty in such an instance as that last recorded—no element of premeditation having been established—is a measure of barbarity strangely inconsistent with our boasted civilization.

Acts which may be regarded as physiologically impossible, normally, and so distinguished by legal medicine, are—exhibition of the genitals,³ lustful handling of the sexual organs of children, inducing them to perform manustupration upon the seducer, or performing masturbation or flagellation upon the victim.⁴ These enormities, recognized by English and American, as well as French law, as *prima facie* evidence of mental unsoundness, may yet be accompanied by sufficient intelligence as to plan secrecy, although the moral sense is too weak to resist the impulse; but as the disease progresses even that is lost, and acts of the most shameful character are committed without the slightest regard to public decency. In fact, as the sexual power wanes, the demented impulse takes on, usually, more violent forms of gratification; until, as Tarnowsky points out,⁵ pederasty, masturbation,

¹ Krafft-Ebing, *loc. cit.*, p. 39, *note*.

² Frank Raisinger, Shiloh, New Jersey, convicted at Bridgeton, Jan. 11, 1905, and executed within the same year.

³ *Vid.* Leseague, "Les Exhibitionistes," *Union Medicale*, May, 1877.

⁴ Legrand du Saulle, "La folie devant les tribunaux," p. 530.

⁵ *Loc. cit.*, p. 40. "Die Krankhaften Erscheinungen der Geschlechtsinns," Berlin, 1886.

assaults upon geese, chickens, and all the lower animals, as well as the whole host of homosexual vices, result.

Few there are who cannot recall at least one case of a previously upright, and outwardly moral man, who, during the decline of life, suddenly manifested a strange desire for prostitutes, street-walking, brothels, either asking every woman he met to marry him, or suggesting sexual intercourse with her; and who, from a position of honor and respect, fell, by such practices, to social contumely and degradation before death. The most flagrant case of this kind, coming under my personal notice, was that of a man seventy years of age, who, in the final stage of his dementia, took on a most intractable satyriasis, which continued until his death. He frequently masturbated—under the bed clothing at first, but openly at last; delighted in the most lascivious conversation, spoke only of the women he had “been with,” and on two occasions tried to assault female relatives who called to see him. Such cases are not at all rare in both sexes; and Schopenhauer shows very conclusively that in such forms of dementia perversions of sexuality are the rule.¹

Krafft-Ebing records a case which illustrates the truth of this statement; and almost every physician could add to it indefinitely. A gentleman who had always been somewhat sensually inclined, of uncontrollable temper, and confessedly preferring masturbation to natural intercourse, yet exhibited no sign of contrary sexual feeling, further than that the family history showed that a brother was suspected of love for men, and that a nephew had become insane from excessive masturbation. The gentleman kept a number of mistresses, reared a child by one, and, up to the age of 80, when sexual aberration first appeared, lived the life of a respectable but somewhat amorous man. Then he began to manifest affection for certain male servants, particularly a gardener's boy, whom, having by bribes and favors seduced, he used to surround with every luxury and mark of favor that a lover could bestow upon his mistress. He awaited the hour of rendezvous with all the sexual excitement of a boy waiting for a girl for the same purpose; sent the family away, that he might be alone with his favorite, and after hours of such privacy would be found lying on his bed utterly exhausted.

Besides this “grand passion,” he had occasionally intercourse with others of the male servants, enticed them, asked them for kisses, induced them to manipulate his genitals, and practised with them mutual masturbation. Yet the patient seemed completely destitute of appreciation of his sexual perversity; and no other course remained to the family than to place him in an asylum. No erotic inclination towards the opposite sex

¹ “Die Welt als Wille und Vorstellung,” II, 461, *et seq.*

was manifested, although he slept in the same apartment with his wife; and so defective was his moral sense, and his notions of right and wrong, that he severely lectured one of the servant girls whom he suspected of having a lover.

Indeed I think it is the conclusion arrived at by Mr. Ellis, who has made possibly the most elaborate modern study of sexual inversion, that it is most likely to occur at those periods of life—youth and senility—when psychic influences are most strongly felt; and when, as in old age, the mental desire is accentuated by decline of the physical forces. The positive statement as regards youth is Mr. Ellis's;¹ the inferential one, as to old age, is my own.

Weakness, or entire absence of the sexual feeling may be either central or peripheral. When due to old age it is physiological, **Sexual Anesthesia** and may arise from either a mental or physical source, or both; but when it is due to abuse of the sexual mechanism, or degenerative changes in either the cerebral or spinal tract, it is pathological in character. Functionally sexless persons are not at all uncommon. They are largely a product of periods, and races, characterized by intense intellectuality, luxury and refinement; in whom cerebral disturbances are most common, and psychical and anatomical degenerative processes most frequently observed. I contravene Krafft-Ebing's statement in this particular advisedly; and cite the case he quotes from Legrand du Saulle² as proving exactly the reverse of his own conclusion, that sexually functionless individuals are "seldom seen."³

Whether it be the result of sexual abuse in youth, congenital absence of sexual desire, or the freer habitual associations of the sexes in the life of today, it is one of the *commonest experiences* of the physician to be consulted by men, particularly, who profess utter indifference to sexual enticements, and complete absence of sexual feeling. Hammond records a number of cases in his work on Sexual Impotence. One of these had never masturbated, had regular night-dreams, no *horror feminae*, nor disinclination to marry, but was totally incapable of the sexual act; another young man, with normal genitals, with erection easily induced by mechanical stimuli, with a constant craving for alcoholic indulgence, but with a loathing of the very thought of sexual intercourse, and an absolute inability to perform the act; and, if married ladies could speak on the subject, I have not the slightest doubt that they could add materially to the record, not only of husbands who are husbands only in name, but of women who never

¹ *Loc. cit.*, II, 155.

² *Annales Medico-psychol.*, May, 1876.

³ "Psychopathia Sexualis," p. 42.

experience pleasure, nor any sexual excitement in intercourse; and who, if they bear children, beget them with the greatest *repugnance and aversion*.

There is a sexual life which, from its feebleness and brevity, may properly be called *spinal*, rather than *cerebral*. It is usually the fruit of precocity, is spasmodic, fluttering, easily excited, just as easily satisfied, and commonly lapses into impotency at an early age. It is the bridge which connects congenital anesthesia with the acquired form; and is well exemplified in Case 8, in *Archiv für Psychiatrie*, VII, as quoted by Krafft-Ebing.¹ A young student, of nineteen, had masturbated from his fifteenth year—eccentric after puberty, read Jean Paul almost exclusively, was romantic, and wasted his time. *Complete absence of sexual feeling*. Once indulged in intercourse; experienced no pleasure; thought it absurd; did not repeat it; made it the subject of a philosophical essay, however, in which he argued that both it and masturbation were justifiable acts. Attempted suicide, and was afterward committed to an asylum.

Whether such cases of sexual anesthesia are due to simple aspermia, or congenital absence of desire, the instance recorded by Maschka, and others by Ultzmann,² show that they are sufficiently numerous to figure in our modern divorce courts. Maschka's case is that of a woman, who pled for divorce on the ground of her husband's impotence, he never having had intercourse with her. The husband was somewhat weak, mentally; but was physically vigorous. He declared he never had a complete erection, nor flow of semen, and that he was totally indifferent about women.³

Conditions of sexual coldness, or apathy, physiological in character, are not uncommon; being found more frequently in women than men. They are as a rule due to psychical, rather than material causes; and are manifested in disinclination for the sexual act, absence of pleasurable excitation, and such other accompaniments as show them to be, usually, of a congenital character. If diminution of the sexual passion be not a somatic one, dependent on age and natural organic degeneration, a pathological cause may properly be inferred. As previously pointed out, however, diminution of sexual lust frequently depends on certain psychical and moral factors which are too frequently overlooked in considering the *vita sexualis*.

Education, hard study, emotional depression, anxiety, intense physical effort, all exercise a marked influence in lessening sexual desire; and continence itself, while at first stimulating, afterwards induces a marked

¹ *Loc. cit.*, p. 44.

² "Ueber männliche Sterilität," *Wiener Med. Presse*, 1878, N. 1.

³ "Psychopathia Sexualis," p. 46.

abatement of secretory activity in the generative glands, and a consequent diminution of sexual desire.

Disturbances of nutrition are also prominent among the peripheral causes. Conditions of muscular atrophy—so called marasmus—may likewise be mentioned as causative; and alcoholic and drug intoxication produces it; not centrally, as frequently supposed, but peripherally, by over-stimulation and subsequent exhaustion of the neuro-sexual mechanism. Interference with that mechanism, arising from a central source, may usually be traced to degenerative changes in, or near, the genito-spinal center in the cord; functionally, to hysteria, which may be a manifestation of central anesthesia; and to those forms of emotional insanity characterized by melancholia, and hypochondriasis, as well as to the dementia paralytica of cortical disease.

Up to the middle of the last century two directly opposing currents of opinion prevailed concerning the comparative strength of the sexual passion in women and men. Gall, Tait, **Sexual Anesthesia in Women** Lombroso, Windscheid, Moll, Krafft-Ebing, Fehling, and Lowenfeld, may be cited as fairly representative of the negative side of the argument; and Brierre de Boismont, Benecke, Coltman, Venette, Vedeler, Duncan, Mantegazza and Eulenburg, of the affirmative. The view that woman is fully as passionate as man, tersely if not elegantly expressed in the old Arabic proverb—"the longing of the woman for the penis is greater than that of the man for the vulva," is undoubtedly the view of antiquity; founded in part on those erroneous conceptions of female character heretofore noted; and which, before the extension of the Renaissance movement in Europe brought about a more just and sympathetic appreciation of woman's place in society, relegated her to a condition of chattelage and servitude, little better than that of animals. But even at a later date we find the sentiment cropping out. Montaigne, while pointing out that men have imposed their own rule of life and ideals upon women, demanding from the latter opposite and contradictory virtues, argues that women are incomparably more ardent in love than men, and that they know far more than men can teach them; for it is a discipline born in their veins.¹

It cannot be denied that in matters of sexual love women, as Venette asserts,² are more lively in imagination, and romance, and have usually greater leisure to indulge the play of both than men; but as to the question whether men or women derive the *greater pleasure* from the sexual em-

¹ *Vid.* Essays, III, v.

² "De la Génération de l'Homme au Tableau de l'Amour Conjugal," Amsterdam, 1688.

brace, the same writer could only reply that "man's pleasure is greater but woman's lasts longer."

In the Königsberg district, near the Baltic, where sexual intercourse before marriage is quite the rule, it has been found that the girls, along with being entirely willing for the act, are not infrequently the seducing parties; and in Köslin, Pomerania, where intercourse between the girls and boys is equally common, the former visit the latter's rooms quite as frequently as the latter do those of the former. In some of the Dantzic districts, says Ellis, the girls give themselves quite freely to the youths, sometimes seducing them, and that not always with a view to marriage.¹

As physical sex is of course a large factor in the life of women, it should not be astonishing that the psychical element is equally large; but notwithstanding what has been said, and the admittedly dominant function of reproduction in woman, her intense relationships to life, feeling, sympathy, maternal emotions, and love, it is extremely doubtful whether she is, under any condition, susceptible to the same erotic passions as are felt by man. At least all, or nearly all, modern writers agree that sexual anesthesia is commoner in women than men; meaning, of course, that the physical element of pleasure in, and desire for, intercourse is less in the former than the latter. Investigators of the subject are, however, frequently misled by the statements of women themselves, who, fearing by too free admission of their passion to provoke suspicions of impurity, very often deny the feeling entirely. I have found this to be in many cases a practice of design among young wives, to inspire their husbands with the greater confidence in them; and while it may be frequently used as a cloak for sexual depravity, there is hardly a doubt that it is more frequently either *partially true* or perfectly innocent in motive.

On the other hand, in most of the modern "realistic" novels, written chiefly by the "new woman," this longing for maternity is only used as a thin veil to disguise the sexual desire; and however men may declaim

¹ H. Ellis, *loc. cit.*, III, 160.

As a proof that woman is not infrequently the temptress in such matters, it is recorded of Antonius Caracalla that, seeing his mother-in-law, a handsome woman, with her breasts exposed, he exclaimed: *Ah, si liceret*—"oh that I might!" To which she amorously replied—*Quicquid libet licet*—"thou mayest if thou wilt!" and Isaiah's picture of the whore, with her "bracelets and sweet-balls, and ear-rings, and wimples, and veils, and crimping-pins," was surely not founded on a conception of the sex's coldness. "When she goes along," remarks another of these old cynics, "she ruffles her clothes to make men look at her; her shoes creak; her breasts are tied up; her waist is pulled in, to make it look small; she shows her stocking, or her leg, pulling up her petticoat, and fires men's passion with the languorous glamour of her lascivious eyes. Springs to catch woodcocks," as the saintly Chrysostom warningly remarks.

wing scraping the ground and all his feathers ruffled, is the analogue of the young dandy showing off before his sweetheart; and although it has been discovered by a careful observer¹ that a few birds, such as the stone-curlew, have dances which are *not* distinctly nuptial, even in these, when participated in by both of a pair, the dance is immediately *followed by sexual intercourse*.

When two male birds fight, which they frequently do, for one female, with violent passion on one side, and willing preference for the stronger on the other, the only way to account rationally for so much swelling, crowing and strutting, is by comparing it all to the essentially human male vanity which delights in parading its prowess before the eyes of the female; and it is interesting to note how almost rational is the instinct of the male to utilize those points of physical perfection in which he most excels in courting the favor of his feathered lady-love. Those which, like the eagle and turkey, are strong and vigorous, display only their strength; those of gaudy plumage, their beauty; while those possessing little of either, but gifted with the power of song, rely wholly upon sweetness of sound.

The love-making of birds is very interesting, and has been closely observed by Forbes, Hudson, Schreiner and other naturalists; but is too extended a subject to enter on here. It may be remarked, however, that many of them, particularly the ostrich, have a strange habit of courtship known as waltzing. After running some distance, with extended wings, they will suddenly stop and begin to spin rapidly, until they become so giddy that they fall to the ground. Frequently very vicious cocks will "roll" when challenging to combat, or when wooing the hen, inflating the neck, drooping the tail, erecting the plume and expanding the wings in such a way as to display to the very best advantage whatever of beauty of plumage they may possess.

Many facts of great psychological significance have been deduced from these and similar observations of birds and quadrupeds in the rutting and pairing seasons. As Groos **Force the Strongest Factor in Sexual Selection** very pointedly remarks, in his work on the play-instinct of men and animals, if conscious selection may be disputed in these amorous displays, *unconscious selection*, to the extent at least that "the female is most easily won by the male who most strongly excites her sexual instinct," is scarcely open to doubt.

Whether it be the midnight song of the musical tomcat or the canso of the troubadour; the growl of a jealous dog or the mighty deeds of the

¹ E. Selous, "Bird Watching," p. 15, *et seq.*

Homeric heroes; all have a love-origin, a sexual fountain-head, and are but means in the vast workshop of nature for the evolution of that great law of natural selection which Darwin so ably defined.¹

Mutually desirable sexual conjunction has always been, both in men and animals, an end involving considerable difficulty and struggle. The doe will race for miles to escape from an undesirable buck, and birds win the favor of their lady-loves by a long stage of the most assiduous courtship. We ourselves may obtain other women; indeed, by some tantalizing diabolism of fate, the more keenly we pursue the *only one*, the more persistently do the others fling themselves at us; but the perfect union, that which satisfies every want and longing of our nature, which conforms more nearly to every requirement of the selective law, is a matter sometimes involving years of our best physical or intellectual effort. And this is a wise ordination, spurring both men and women to the very highest exercise of their mental and physical powers; and that at a period of life when both are in their prime; thus accomplishing, as I have previously pointed out, purposes for the betterment of mankind which might otherwise have remained unfulfilled.

Among savages, and indeed largely in civilization, as we have seen, force is the symbol of virility, as courage is its psychic manifestation. Violence is a qualification of the *first order* in the prosecution of a love-suit. And this is only natural. Men are violent, pugnacious, lavish of their physical and mental energies, only when they are *deeply in earnest*; when they properly appreciate the prize for which they struggle; and the object of such a passion has no means of gauging its earnestness save by the energies called into play in the effort to gratify it. The instinct of modesty, which, in its primordial form, manifests itself in resistance, active or passive, is *all woman has to oppose this passion*; and it needs no words to show that modesty yields, as does everything else, easier to force than to feebleness, so that the woman violates no law of nature in yielding to the most vigorous of her wooers.²

Among the *Limacidae* the process of love-making
Sexual Manifestations in Molluscs—is slow, elaborate and exceedingly interesting. In the common garden slug it begins about midnight, of a sultry spring night. The male follows the female in a circle, resting his mouth on what may be considered the tail of the

¹ It may be remarked here that sexual selection as a law was taken up by Groos at about the point where "The Descent of Man" left it, considerably enriched by that magnificent reasoner, and carried forward by more recent writers to the logical conclusion, first hinted at by Haeckel, that sexual selection is a part, and not a small one, of natural selection.

² In confirmation of this statement see Marro, "La Puberté," p. 464.

other, both all the time giving out immense quantities of mucus. When this has grown to a sufficient mass, they suspend themselves from it, by a cord of the glutinous substance, continuing to turn round each other till their bodies form a kind of cone, with the organs of generation protruding from their orifice near the mouth, and hanging down so as to touch each other. Thus twisted together, in what may be regarded as the love embrace, they remain for a considerable time, the sexual organs emitting a beautiful iridescence; when, the act being completed, they slowly unwind themselves, and crawl away.¹

Some of the *Helicidae* have special organs for awakening sexual excitement, the *telum Veneris* of the true snail being an example. In *Helix aspersa*, this dart, or feeler, is about five-sixteenths of an inch in length, and one-eighth of an inch broad at its base. Cooke considers it an adjunct to the sexual mechanism. He found that during, and before, the act of copulation, this dart was extended and imbedded in the flesh; from which he was led to regard it as an organ whose function is to induce sexual excitement as a preparatory to coitus.²

It has been shown³ that the courtship of the
In the Octopus octopus (*O. vulgaris*) is conducted with the utmost propriety and delicacy, and not brutally, as had been the common supposition. The male gently stretches out his third arm on the right, caressing the female with its extremity, and finally passing it into the chamber formed by the mantle. There is a quick, spasmodic contraction of the female, but she does not attempt to escape; and if "the poor beetle that we tread upon, in corporal suffrance, finds a pang as great as when a giant dies," who shall say that sexual delight is not equally intense among these diminutive sensualists, and that the hour, sometimes, employed in the sexual act may not be, in some sort, a nearly eternal paradise to these tiny existences?

The sexual congress of two spiders has been well
Aranean described by Peckham, in his paper on sexual selec-
Love-making tion. "On May 24 we found a mature female, and placed her in one of the larger boxes, with a male. He saw her, as she stood perfectly still, twelve inches away. The glance seemed to excite him, and he at once moved toward her. When some four

¹ From the "Loves of the Slug," Bladon, *Zoologist*, vol. xv.

² L. H. Cooke, "Molluscs," *Cambridge Nat. Hist.*, III, 143.

³ Racovitza, *Natural Science*, Nov., 1894.

⁴ I desire to acknowledge my indebtedness to Havelock Ellis for these instances of zoological courtship, quoting them for exactly the same reasons which he advances (*Loc. cit.*, III, 29), and referring the reader who may desire further knowledge on the sub-

inches from her he stopped, and then began the most remarkable performance that an amorous male could offer to an admiring female. She eyed him eagerly, changing her position from time to time, so that he might be always in view. He moved in a semicircle for about two inches, and then, instantly reversing the position of his legs, circled in the opposite direction, gradually approaching nearer and nearer to the female. Now she dashes toward him; while he, raising his first pair of legs, extends them up, and forward, as if to hold her off, at the same time slowly retreating. Again and again he circles from side to side, she gazing at him in a softer mood, and evidently admiring the grace of his antics. This was repeated until we had counted *one hundred and eleven* circles made by the ardent little wooer. Now he approaches nearer, and nearer, and, when almost within reach, whirls madly round and round her, she joining and whirling with him in the giddy maze. Again he falls back, and resumes his semi-circular motions, with his body tilted over. She, all excitement, lowers her head and raises her body so that it almost stands upright. Both draw nearer, she moves slowly under him," and lo, the great, eternal, mysterious, polymorphous act is accomplished.¹

Aldrich and Turley describe a certain insect which **The Balloon Fly** excites the sexual feeling of the female by manipulating a sort of bubble, or air-balloon, the glistening white appearance of which attracts the female, and which is probably produced by some modification of the anal organs. Giving an account of the sexual act, they say that, from a number of males gathered about her, the female, without hesitation, selected for her mate the one with the largest balloon, reversing the usual position by mounting upon his back. After the copulation had begun, the pair would settle down towards the ground, select a retired spot, and the female would alight by placing her front legs across a horizontal blade of grass, her head resting against it in such a way as to brace the body for the act. Here she would hold the male beneath her until it was completed; he meanwhile rolling the balloon about in a variety of positions—juggling with it, so to speak. After the male and female parted the balloon was always dropped by the former and greedily seized upon by ants.²

In the love-making of animals the male plays the most active part, fighting for the female and surrendering her only when confronted by a

ject to the larger treatises of Linnæus, Lister, Haeckel, and especially the "Liebe und Liebes-Leben in der Thierwelt," of Büchner; Finck's "Primitive Love and Love Stories," and Häcker's "Gesang der Vogel," Chap. iv.

¹ Vid. G. W. Peckham, *loc. cit.*

² "A Balloon Making Fly," *American Naturalist*, Oct., 1899.

stronger antagonist. Colors, odors and sounds, as do the colors and odors of plants, bear in some way a close connection with the reproductive function of most animals. Thus, frogs and toads have a sexual character in the musical notes of the male which is exceedingly interesting; and the musky odor emitted from the submaxillary glands of the crocodile, during the mating season, has been generally commented on by naturalists.¹ At the same season the anal scent-glands of snakes are in full function, as are also the corresponding glands of the lizard. Many of the larger mammals are odoriferous during the rutting season, the female thus attracting the male, and the female genitalia of all animals have an odor both characteristic and, generally, disagreeable to man.

The musk-duck during pairing season emits a strong musky smell, although deficient in beauty of plumage, the female attracting the male, by the odor alone, from quite considerable distances; and sexual colors, and the power of song, as has been remarked by Mr. Wood, are, as a rule, complementary to each other among birds.² Thus, among most birds, the best songsters are plain colored; while the brilliantly tinted birds of the tropics are, as a rule, destitute of the power of song. The musk-deer, also, which is well known for its almost intolerable perfume, is an entirely silent animal;³ and the wild camel of the Kum-tagh desert, "uttering no sound even in the rutting season, finds his consort by scent alone."⁴ Nor must this fact be accepted as a refutation of my former statement as to the small part smell plays in the sexual processes. The dog's scent is not sexual, yet it guides him to his prey equally unerringly.

In his admirable work on "Darwinism" (p. 284), Mr. Wallace gives it as his opinion that the various sounds and odors of animals, which are peculiar to the male, serve either to indicate his presence or as a sexual call to the female, and that the production, intensification, and differentiation of these sounds, and odors, are clearly within the province of natural selection.

For further information on this remarkably interesting subject, the reader is referred to Darwin's "Animals and Plants under Domestication," II, 102, *et seq.*; Tillier, "L'Instinct Sexuel;" the two remarkably complete volumes by Groos, and Professor Lloyd Morgan's "Animal Behavior."⁵

¹ For the fuller treatment of these interesting subjects, see Wallace's "Tropical Nature;" Darwin's "Descent of Man;" "Contributions to the Theory of Natural Selection," Wallace; and Groos, "Die Spiele der Menschen" and "Die Spiele der Thiere."

² "Illustrated Nat. Hist.," *loc. cit.*, II, 257.

³ Brehm, "Thierleben," III, 94.

⁴ Prejevalsky, "From Kulja to Lob-nor," p. 92.

⁵ The matter is still further discussed here in the chapter on Sexual Selection.

In all ages, and among all races, dancing has been, **Dancing as a Sexual Stimulant** and is, intimately related to the sexual life; and in almost all the works of those who have written on the latter theme it is first noticed.¹ In many savage countries, as I have heretofore remarked, notably Australia and South Africa, the rhythmic movement, unlike smell, is not only a pronounced stimulant to tumescence, in both sexes, but, as a simple spectacle to those not engaged in it, is capable of producing the same result. Primitive dancing differed widely from that now in vogue. In the ballet, which may be taken as the type of the latter, the chief energy appears to be manifested in the muscles of the lower limbs, and is neither so vigorous nor so sexually exciting as the same movement among savages.

The Marquesan girls, as Herman Melville remarks, dance all over; their feet, arms, hands, fingers, even their very eyes seeming to partake in the movement; the kinesthetic forces being so exercised as to readily account for the impulse of 'sexuality' which is well known to follow the dance among all savage, as well as civilized, peoples.

Holden remarks of the Kaffir dance that the perfection of the art seems to consist in "their being able to put every part of the body into motion at the same time; and as they are naked, the bystander has a good opportunity of observing the whole process, which presents a remarkably odd and grotesque appearance; the head, trunk, arms, legs, hands, feet, bones, muscles, skin, scalp and hair, all in motion at the same time; with feathers waving, tails of monkeys and wild beasts dangling, shields beating, and accompanied by whistling, shouting and leaping. There is perhaps no exercise in greater accord with the sentiments and feelings of a barbarous people, or more fully calculated to gratify their wild and ungoverned passions."²

Such a dance, as Sergi truthfully remarks,³ is a powerful agent on the organism, "because its excitation is general, because it touches every vital organ, the higher centers no longer dominating," and while deeply affecting the psycho-sexual life of a people, may also, as has been intimated by

¹ "Whoso would win a woman," remarks Castilio, "must learn to dance." Cupid himself is represented as an inveterate dancer; and it was while dancing among the other gods, according to Constantine, that he threw down the bowl of nectar which turned, as the fable reads, the white rose red. In Lucian's description of Jupiter's rape of Europa (tom. iv), by swimming from Phœnicia to Crete, the sea is represented calm, the winds hushed, Neptune and Amphitrite in their chariots, the tritons dancing, and the half-naked sea-nymphs and Cupid, himself, keeping time to the music of the Hymeneus on the dolphins' backs. The most beautiful picture in St. Mark's, in Rome, represents a lovely naked woman, asleep, and troops of satyrs dancing about her.

² Holden, "The Kaffir Race," 1866, p. 274.

³ "Les Emotions," p. 288.

Mr. H. Ellis,¹ so powerfully act upon their physical development as to produce, as indeed it does, not only great strength and muscular resiliency, but those platynemic bone formations for which certain of the African tribes are noted.

Burton, in his "Anatomy of Melancholy," notes the fact that not only is dancing an incitement to love, but that love is an incitement to dancing;² and it can hardly be doubted, whatever course of physiological or psychical reasoning may be adopted to account for it, that both in civilized and savage life there is something in the dance very strongly aphrodisiac.

Among the Australians, where it partakes most largely of the sexual character, where the men become furiously excited, not only by the beating of the boomerangs, but the practice of the women of keeping time by the clapping of their hands between their thighs, it is well known that an orgie of *promiscuous sexual intercourse* always follows it; and that such intercourse is recognized as an essential element, or finale, of these dances is proven by the fact that jealousy, on the part of the male, particularly, is strictly forbidden.³

Again, the same writer remarks, at the "Mobierrie," or rat-harvest, some weeks of preparation are required for it, during which quarreling is forbidden, and the people's minds are brought into suitable condition for the sexual intercourse which invariably succeeds the ceremony.

The Dance in Australia

That this is not a sequel to *every* dance, however, is proven by the fact that only in the "Mobierrie," and one or two others, is jealousy forbidden. Indeed, open sexual intercourse is disallowed at many of the subordinate dances of a more domestic character; but at the "Mindarie," or great peace-festival-dance, which is held at the full of the moon and kept up all night, promiscuous sexual intercourse is *secretly indulged* and as a consequence far more greatly enjoyed.

The men prepare for this festival with unusual care. They decorate their bodies with feathers, stuck on with blood freshly taken from their penises, paint themselves elaborately, and wear tufts of boughs fastened

¹ *Loc. cit.*, III, 47, *et seq.*

² "Anatomy of Melancholy," II, III, IV.

Sed suavi Musica super ingressa Venus saltavit: "as the Muses sang to the harp, Venus danced;" p. 577.

For the wild terpsichorean frenzies of the devotees of Cybele and Dionysius, as related to sexuality, in addition to the authorities heretofore quoted, see, for easily accessible information, Smith's "Dictionary of Antiquities;" Lewis and Short's "Lexicon;" Semelaigne's "L'Alienation Mentale dans l'Antiquité," and White's "History of the Warfare of Science with Theology."

³ S. Gason, *Jour. Anthr. Inst.*, Nov., 1894, xxiv, 174.

to their ankles to make a noise while dancing. The wounding of the penis in obtaining the blood frequently produces inflammation and hyperæmia of the organ, with consequent redness and distention; which, while adding materially to its size, and ferocious appearance, in both of which the owner takes particular delight, at the same time must render exceedingly unpleasant and painful the act for which the operation is preparative.

In other words such penises, it seems to me, would be a good bit like kings, warts, and modern health-boards, far more ornamental than useful in the world.

Among certain of the Australian tribes, sexual intercourse, however, is strictly forbidden at their dances; but, as is suggestively remarked by Smyth, at the *corroborees*, the ladies light small fires some two hundred feet away from the dance, to indicate their locality to their lovers; and that the latter will frequently excuse themselves from the dance to slip out and take a turn with their "best girls" in the bushes, returning, *quite innocently*, to finish the reel with their unsuspecting (?) partners.¹

The women have a dance which, as described by Eyre, consists in joining the hands over the head, closing the feet and bringing the knees together. The legs are then thrown outward at the knee, the hands keeping their original position, and, being quickly brought together again, a sharp sound is produced by the collision. This is practised by the young girls alone, or with other girls, for amusement; and is the form of dance resorted to "when a single woman is placed before a row of male dancers to excite their passions."²

It is worthy of remark that among civilized peoples those dances which most unmistakably suggest the *sexual embrace*, notwithstanding the denunciations of the clergy, always **The Sexual Dance** take the strongest and most persistent hold upon the popular fancy; while those which owe their pleasurable feeling to the purely æsthetic mental emotion of cadence, and rhythm in muscular movement, such as the graceful *menuet de la cœur* and others of Provençal origin, are relegated to the background.³

Among the inhabitants of Torres Straits "if a man danced well he found favor with women. In this country their favor depends not so much on his dancing as his ability to "pay the fiddler."

The women of the New Hebrides dance within a circle of men, as a sort of spectacle for, rather than as partners of, the latter. They leap, twist

¹ *Vid.* Brough Smyth, *loc. cit.*, II, 319.

² E. J. Eyre, *loc. cit.*, II, 235.

³ Comp. Read's "Characteristic National Dances;" Cahusac, "La Danse, Ancienne et moderne," and for the later forms of the amusement, Rameau, "Le Maître à Danser."

Those who have most carefully investigated the subject are not slow in asserting that, in most of the cases where sexual immorality is found to prevail most largely among savages, it is due to proximity to, and intercourse with, the "whites;" and that legalized prostitution, as found in European and American civilization, is an institution almost unknown to savages.

Having been privileged to travel somewhat extensively in the far East, in China, the Malay Peninsula, Japan and the Philippines, as well as in Hawaii, I can add my testimony to that of Meyer, and others, that chastity is held in great honor in all those countries. Even among the Igorrotes, the lowest and most ferocious of the native tribes of our remote eastern possessions, the purity of young girls is protected by very strict laws,¹ and the Aetas, Bagobos, Visayans, Moros and Tagals, are equally chaste.

I was told in Honolulu that prostitution among the Kanakis was almost unknown before the advent of the Americans; and in both China and Japan, while it is quite common now, in the latter country the principle which underlies it is radically different from that of civilized prostitution; and in the former it is well known that the "token of virginity," the *signum innocentiae*, had to be furnished with every maiden at her marriage.²

In order to the proper understanding of the sexual habits of a savage people, we must bear in mind, **Status of Savage Sexuality** first—their restraints as to religion, time and season; and, secondly—the difficulty of procuring that sexual erethism which most savages seem to lack; which it was the purpose of their dances, shows and festivals to create; but which seems to be an ever ready and inexhaustible factor in modern civilization. Then, again, what we are disposed to regard as purely sexual orgies on the part of savages may, and doubtless do, have a *ritual* rather than a *sexual* significance; such as invoking the favor of a certain god, appeasing malign deities, or procuring fruitfulness for their fields, wives or herds.³

Robertson Smith, in his "Religion of the Semites,"⁴ points out the frequency with which the religious taboo restrains the sexual impulse among savages; and Fraser has further enlightened us as to the conception entertained by them of sexual intercourse, and the relation it holds to

¹ Meyer, "Die Igorrotes von Luzon;" Blumentritt, "Versuch einer Ethn. der Philippinen;" Petermann's "Mittheilungen," Ergänzungsheft, 67, Gotha, 1882.

² *Vid.* Gray, *loc. cit.*, I, 209.

³ "Thus Skeat, in his 'Malay Magic,' shows that the bride and groom are definitely recognized as sacred, in the same sense that the king is; and in Malay States the king is a very sacred person." Ellis, *loc. cit.*, III, 209.

⁴ "Taboo on the Intercourse of the Sexes," *loc. cit.*, p. 454, *et seq.*

society and the moral sense.¹ Ellis argues, very forcefully, that the facility with which savages impose such restrictions upon themselves speaks for the innate weakness of their sexual impulses; and that the data which have been accumulated by Ploss and Bartels point very distinctly in the same direction.²

There is another factor, however, in the physiological repulsiveness of the female genitals themselves, which probably affects the savage quite as strongly as it does ourselves; and which in both cases requires sometimes all the force of sexual passion to overcome. I can, indeed, readily conceive cases in which the impulse is so congenitally or pathologically weak as to occasion complete inhibition of desire in the presence of such obstacles.

That this *horror feminae* is not restricted to the refined and cultured, is shown by the statement of a writer that his gondolier, a Venetian, "stopping one day before the Night and Dawn of S. Lorenzo—sprawling naked women—exclaimed: 'How hideous they are;' I pressed him to explain himself, and he went on: 'the ugliest man naked is handsomer than the finest woman naked. Women have crooked legs, and their sexual organs stink. I only once saw a naked woman. It was in a brothel, when I was eighteen. The sight of her *natura* made me go out and vomit in the canal. Of very rank cheese he said one day—'puzza come la natura d' una donna.' The man was entirely normal and robust, but seemed to regard sexual congress as a mere evacuation, the sexual instinct apparently not being strong."³ I have myself on more than one occasion heard similar disparaging remarks concerning women from men who, not being professed misogynists, must have made them entirely on æsthetic grounds.

Portman, who knows the Andamanese well, says that their sexual desire is small, their love of sport being far greater than their passion;⁴ and although chastity is not particularly regarded by the Fuegians, "and virginity is lost at a very early age, yet both men and women are extremely moderate in sexual indulgence."

Menstruation among women, and the sexual passion among men, are suppressed during the long winter of the Eskimos, children being born *almost exclusively* nine months after the first appearance of the sun;⁵ and with many of our Indian tribes it is a custom to refrain from sexual intercourse

¹ "Golden Bough," 1901, p. 29.

² "Das Weib," 1901, pp. 212, *et seq.*

³ Quoted by H. Ellis, *loc. cit.*, III, 211, 212.

⁴ *Jour. Anthr. Inst.*, May, 1896, p. 369.

⁵ F. Cook, *New York Jour. Gyn. and Obstetrics* 1894.

during the entire period of lactation.¹ In Polynesia, it is doubtful whether sexual license prevailed to any great extent before the advent of Europeans; and the Marquesans are mentioned by Foley as corroborating the statement previously here made, that sexual erethism is attained among primitive races only with extreme difficulty, during any except the sexual seasons.²

Among the natives of Rotuma, before the missionaries changed the custom, while sexual intercourse before marriage was comparatively common, gross prostitution and adultery were unknown; the Maoris were so chaste that, while a chief might honor a friend by loaning him his wife, it would be extremely difficult and dangerous to attempt corrupting her in private;³ and among the Papuans, illicit sexual excess is uncommon, and restrained by various tribal regulations.

The sexual impulse among the Belendas is only very slightly developed, the husband having intercourse with his wife not oftener than three times a month; and Skeat tells us that the Malays preserve the strictest chastity in their stockades during war-time, under conviction that the bullets and spears will lose their power if sexual intercourse be indulged in.⁴

The prevalent idea that African negroes, in a state of nature, are peculiarly amorous, probably growing out of the obscene and lascivious character of many of their orgies, is in reality disproved by the very circumstance which seems to establish it; these orgies being indulged in rather for the purpose of aiding and stimulating a naturally weak erethism.

The negress as a rule is cold and indifferent to the promptings of love, yielding less to psychic influences than the coarse materialism of the act. The white man, with his smaller penis, and more susceptible neurotic temperament, is powerless to excite her, completing the intercourse long before her blunter nervous organism has reached the point of enjoyment, and she feeling that lack of satisfaction which arises from an unharmonious union.

In some parts of West Africa, a girl, particularly of high birth, if found guilty of unchastity, is punished by *dusting red pepper into her privates*;⁵ and among the Ba Wenda, of North Transvaal, although the young men are allowed to "play" with the girls before marriage, no sexual intercourse is permitted; and if a young girl, when she seats herself upon

¹ D'Orbigny, "L'Homme Americain," 1839, I, 47.

² *Bull. Soc. d'Anthro.*, Nov., 1879, quoted by H. Ellis, III, 216.

³ *Ibid.*, Sec. III, Vol. IX, p. 368, quoted from H. Ellis.

⁴ Skeat, *loc. cit.*, p. 524.

⁵ A. B. Ellis, "Youba Speaking Peoples," p. 185.

a stone, shows the lips of her vulva suspiciously open, she is accused of having had illicit intercourse, and subjected at once to the "pepper-cure;" a form of punishment, by the way, which might take its place, not unworthily, with the much exploited "water-cure," as practised by our officers in the Philippines. Were it employed generally in this country I am convinced there would be an immediate and sharp advance in the price of capsicum.

On the whole, as far as my reading has enabled me to judge, I think

**Sexuality and
Civilization**

I am safe in saying that the sexual passion has increased rather than diminished with the growth of civilization. It was during the very acme of Grecian, Roman and Babylonian intellectual enlightenment

that sexual profligacy reached its greatest development; and in any comparative ethnological review of the human race it will be found that the vices of savages, much less than the luxuries of civilization, tend to impair and diminish the national life. This fact did not escape the keen observation of Lucretius,¹ as well as that of more recent writers;² and Mary Wollenstonecraft remarks that "people of sense and reflection are most apt to have violent and constant passions, and to be preyed upon by them."³

Heape, in his study of the "Sexual Season," regards it as highly probable that "the reproductive power of man has increased with civilization, precisely as it may be increased in the lower animals by domestication; a fact which suggests the far greater importance of the sexual function among civilized than savage communities, in its relation to both society and morals. A *weak instinct* involves laxity of the marriage tie, as a *strong instinct* tends to its vigor and continuance, as well as that constant idealizing of sex which, it would not be difficult to show, is the strongest factor not only in promoting marriage but in begetting fidelity in love; so that the abuses and national ruin we have seen to follow sexual development in the older civilizations, must be based on moral, rather than social grounds.

Beaunis, by a somewhat far-fetched system of reasoning, classes the sexual impulse with the "needs of activity,"⁴ co-ordinating with it the need of urination. That both these functions are mere "nervous explosions," as partially argued by Ellis,⁵ and that there exists an "intimate connection between the explosion of sexual detumescence and

¹ *Vid.* "De Rerum Natura," v, 1016.

² Comp. Lubbock, "Origin of Civilization;" Westermarck, "Hist. of Human Marriage;" "Das Weib," Ploss-Bartels; and Lecky's "Hist. of Europ. Morals."

³ "Thoughts on the Education of Daughters," Boston, 1892.

⁴ "Les Sensations Internes," 1889.

⁵ *Loc. cit.*, III, 50.

the explosive energy of the bladder," each reinforcing and acting vicariously upon the other, is doubtless true to the extent that irritation of one of these organs is naturally reflected to the other; but that both have a common *sexual* origin, is open to very serious doubt. There is a partial erection, commonly referred to as "piss-proud," which disappears on micturition; and a nocturnal enuresis, and so-called "stammering" of the bladder, which are extremely apt to manifest themselves at puberty; but these are by no means sufficient in themselves to establish such an improbable theory as that of Beaunis, and inferentially of Ellis; the manner in which these undeniable reciprocities of action are exerted being readily explainable by the influence of mutual engorgement, and the related neuro-physiology of the parts.

The manner in which neuro-psychic disturbances act upon the bladder is well exemplified in the couplet of Hudibras—"before
The Bladder as debating on the matter, he stepped aside to draw his
Associated with water;" in the vulgar adage of a man having "the
Sexual Feeling piss frightened out of him," as well as the tendency
 of great grief or other mental perturbation to cause

the flow of urine; and I do not think it would be hard to trace *all* the phenomena which have been so laboriously compiled, in connection with this subject, to a similar cause. Many women, as do mares, urinate under the influence of strong sexual excitement, but on the other hand sexual excitement absolutely *inhibits the discharge of urine in men*. It is recorded that a young girl, seeing at the theatre a particularly fascinating man, was so overcome with sexual desire that she had to urinate;¹ and it is well known that a full bladder favors sexual emissions during sleep; but both phenomena are readily explainable by the assistance which vesical repletion lends to vascular engorgement and resultant sexual tumescence; so that I am not in any manner convinced that there exists any *specific sexual relation* between the parts, more than can be readily accounted for on a purely physiological basis.

The circumstances recorded by Kubary, that the natives of the Caroline Islands tickle the privates of their women with the tongue, until the involuntary emission of urine shows that they are ready for sexual intercourse;² and that spoken of by Sérieux, in which a girl of twelve was only enabled by urinating to overcome her impulse to masturbate,³ prove nothing but what may be accounted for by my last statement, and by the fact that one process distracts attention from the other; but that there is a very close

¹ *Trans. Internat. Med. Cong.*, Moscow, IV, 19. For similar instances see *Archiv de Neurol.*, 1901, XII, 36.

² H. Ellis, *loc. cit.*, III, 50, note.

³ *Loc. cit.*, p. 22.

connection between both bladder and sexual apparatus and the brain-centers, is quite susceptible of demonstration.

All motor influences are communicated to related muscles. On this ground the convulsion of laughter, for instance, is in direct relation, quite often, with the sexual-center, there being persons in whom loud laughter is the liberation of an explosive energy which, otherwise, might manifest itself in sexual activity. Frequently we hear of persons laughing till they "wet themselves," and the distribution of nervous discharges is explained by the connection between the motor-centers; the sexual motor explosion being the most powerful of our nature from the fact that it is the resultant of nearly all our physiological and psychic forces combined.

The ancient Greeks regarded the sexual orgasm as **Ancient Views as to Sexuality** a species of epilepsy, as we are informed by Clement, of Alexandria;¹ and even Cœlius Aurelianus, one of the most noted physicians of antiquity, taught that the nerve shock experienced in sexual intercourse is a "brief epilepsy." The relief of the distended seminal vesicles in the sexual act is not solely that of evacuation. "It is the discharge," as Mr. Ellis well says, "by the most powerful apparatus for nervous explosion in the body, of the energy accumulated and stored up in the slow process of tumescence; and that discharge reverberates through all the nervous centers of the organism."² In point of fact, the true epileptic seizure does *frequently involve the sexual mechanism*, appearing most often at puberty, and manifesting itself quite commonly in erection, or satyriasis; and following, in quite enough instances to make it observable, the practice of masturbation. Boerhaave regarded coitus as a "true epilepsy;" and Roubaud, Hammond and other modern writers, have noted the resemblance between both, without, however, identifying them; while almost all authorities regard sexual excess as a *cause* of epilepsy.

Some writers have attempted, ridiculously, I think, **Conflicting Opinions of its Nature** to connect the sexual impulse with psychological affinity; and Beaunis, almost equally so, to trace it to *chemical action*, exercised on the protoplasmic cells through certain senses, such as that of smell in the higher animals. Clevenger, Spitzka and others, have regarded it as "protoplasmic hunger," tracing it back, or endeavoring to do so, to those pre-sexual times when protozoa absorbed one another in the sexual act for the perpetuation of life. In the same way another writer has endeavored, and with no success, to distinguish between "sexual hunger," or the propagative in-

¹ "Pedagogus," B. II, C. x.

² *Loc. cit.*, III, 53.

stinct, as affecting the whole organism, and "sexual appetite," which is a limited and localized desire; assuming that the "sexual need" is but one aspect of the "nutritive need."¹ With these sometimes ridiculous, and frequently conflicting, views we have at present no concern, further than to deduce from them a caution against a too crude and hasty conclusion concerning what has occasioned such ingenious differences of opinion.

It is sufficient that we find in the sexual impulse

Stages of the Sexual Impulse two very well marked constituents, so intimately connected as to seem but one; and yet so easily, separable as to make, as a writer says, "two distinct stages in the same process:"² a first stage, in which, under simultaneous external and internal stimuli, images of a voluptuous character are formed in the mind, the impulses of desire, love, expectancy, awakened, and the sexual apparatus engorged with blood; and a second stage, in which the sexual explosion occurs as the culmination of sexual excitement, being succeeded by exhaustion, and a more or less deep sense of organic relief.³ The first stage may exist without the second; but the second cannot exist without the first.

Mantegazza very finely describes, in his "Physiology of Love," the longings, impulses, fears, of the awakening sexual life, existing long before that life is capable of manifesting itself in the procreative act; tracing their influence on the mind and emotions, and giving their subtle impetus to the trend of human feeling, in such a way as to show that, whatever our definition of it may be, sexuality not only begets humanity but shapes its destiny; and showing that in the religious, as well as the sexual life, love is transcendental.

In neither realm can it be reduced to any rule of empirical knowledge. It becomes, therefore, in all its mental processes, wholly a creature of the imagination; and as the intensification of one element of life naturally intensifies those other elements with which it is associated, it may be readily seen how the extreme development of the ethical may affect the sexual idea, in the quest of that immortal object which is the ultimate purpose of both. Only in one point do they differ. In sexual love, the true purpose of its creation—the propagative one—is lost sight of in the consciousness of the act, the strength of desire being God's all-sufficient safeguard for the fulfilment of a duty which is paramount in creation, and which otherwise might be overcome by the multiplicity of opposing motives. In religion, the reverse is the case.

¹ Joanny Roux, *loc. cit.*, p. 22, *et seq.*

² H. Ellis, *loc. cit.*, III, 54.

³ *Ibid.*

**The Sexual Life
of Women**

In the paragraphs on sexual anesthesia we saw that, while the condition treated of is far commoner in women than men, it is usually pathological and unnatural; the abnormality, as a rule, disappearing under favorable conditions of intercourse, and the sexual mechanism gradually returning to its normal organic functions. Those who desire to more intimately analyze the sexual status of woman will find that, heretofore, two very opposite currents of opinion prevailed respecting it, both of which were equally false. One made woman an angel, a wholly supernatural element in human life, and the other regarded her as a mere plaything of the animal appetite, with no thought, feeling, nor purpose, outside the sexual sphere.

Religion, it cannot be denied, had much to do with fixing and developing these discordant views; they being far more intimately blended in savage life; and in the asceticism of early Christianity, it is not hard to trace those peculiar workings of the human mind in which the condemnation of sexuality was very naturally correlated with exaltation of virginity. To this persistent antagonism between the sexual and the ethical, are due, not only the mystical idea of sexual purity, on which, in the Divine Incarnation, the Christian faith is founded, but all those later picturesque idealizations of the diabolic and divine, which constitute so large a portion of ecclesiastical literature.

In the life of woman, it would not be difficult to show, that religion and love go hand in hand. That the boasted intellectuality of the sex today is an anomaly, a subversion, a futile attempt to reverse the divine order of creation, is adequately shown by the fact that, wherever it has taken the place of primitive instincts in women, sexuality has been abolished. Joan of Arc never menstruated; the life of George Sand was one long battle against those sex impulses which made her "wander in darkness, and create in pain;" and of all the women who have profoundly modified the intellectual or political life of the past, as well as those who stand in the public eye today, there is not one who, either in *physical feature, temperament, or trend of thought*, will be found to conform appreciably to the feminine type. They are invariably what Professor James calls "anti-sexual."¹

¹ "Principles of Psychology," II, 347. Lombroso, I think, remarks very truthfully and graphically—"there are no women of genius; the women of genius are all men;" and Euripides was one of the earliest to note that women of talent are all subject to sexual aberration. Sappho, Philena, Elephantina and Leontion, the priestess and philosopher, were all public prostitutes; and during the Renaissance we find another notable list of such ladies, of whom Tullia of Aragon was probably chief. (See "Weiderbelebung des Klassisch Altert.," 1882.)

On the other hand, women have always been identified with religion; nor is it surprising that the sex-emotion, and that
Religion and the of spiritual exaltation, should have a close dynamic
Sex Impulse relation to each other; both being primitive in women, and both presenting points of very marked affinity, as well as those inherent qualities which render each capable of rising into prominence at the expense of the other. Starbuck has shown very clearly¹ that the age of love is that at which women exhibit the greatest susceptibility to religious influences; and Hahn points out, equally clearly, that the well-observed connection between sexual suppression and early religious rites grew out of a desire to heighten, rather than to abolish, the sexual instinct.² It needs only a slight knowledge of feminine psycho-sexuality to understand the tendency for the sex-emotion, when repressed by castration, celibacy, or other cause, to slip into the psychical sphere; and the fact that early Christian theologians devoted so much thought to sexual matters, in the framing of their Church polity, shows that it was not the least of the troubles with which they had to contend.

The master of Clifton College, discussing the sexual vices of the boys, noticed that the worst offenders in this line were those of *religious temperament*;³ and the late Mr. Spurgeon, in 1882, pointed out in one of his sermons that, "by a strange yet natural law, excess of spirituality is next door to sensuality."⁴

Bevan Lewis supplements Starbuck's statement, associating the religious impulse in girls with the age of puberty; and the equally significant one that decline of religious susceptibility begins, as a rule, at the cessation of menstruation; and Savage puts the seal of his judgment upon the question in the following words: "Religion is very closely allied to love, and the love of God and the love of women are constantly sources of trouble in unstable youth."⁵

"Ecstasy," remarks Normán, "as we see it in cases of acute mental disease, is probably always connected with sexual excitement, if not with sexual depravity;"⁶ and the case of the woman who masturbated herself with a crucifix, to sanctify the act,⁷ and of another, mentioned by Morel, who believed herself to be, by turns, a nun and a prostitute,⁸ acting up to the different characters in each case, show, not only the close connection

¹ "Psychology of Religion," 1899.

² *Loc. cit.*, p. 50, *et seq.*

³ Rev. J. M. Wilson, "Journal of Education," 1881.

⁴ H. Ellis, *loc. cit.*, I, 233, note 2.

⁵ G. H. Savage, "Insanity," 1886.

⁶ C. Norman, in "Tuke's Dict. of Psychological Medicine."

⁷ *Archives de Neurologie*, 1897.

⁸ Quoted by H. Ellis, *loc. cit.*, I, 234.

between the religious and sexual impulses, but the danger which underlies any attempt to divert or suppress either.

Mr. Ellis relates graphically¹ the case of a young nun who devoted herself so exclusively to the worship of the Savior that she became startled, even in her mystical passion, by the haunting impression that there was something within her which impaired the purity of the love she was seeking. At sixteen she fell in love with a priest, and, in spite of her remorse, desired to have sexual connection with him. Later on she "understood everything." She had thought that the religious life precluded sexual thoughts, and the joys of marriage; but now she understood it differently. The Savior *desired* she should have relations with a priest; He was incarnated in priests Himself; and as St. Joseph was the guardian of the Virgin, so *priests are the guardians of nuns.*

Then she began to masturbate, but this apparently did not satisfy the delusion. She *wanted sexual relations with the priest*, threw herself at his feet, embraced him, sought him by every means possible, and finally became such a source of scandal that she was committed to an asylum. Here, modified by new surroundings, her love for the unfortunate priest passed to the equally unfortunate doctor in attendance. The priest, by his sacred character, was prohibited from giving her satisfaction, she argued; but the doctor, who was compelled by his calling to do everything he could for the good of his patients, why should he refuse to thus devote himself on the altar of duty?

Alas, the poor doctors! The only astonishing feature of this novel case is that she seemingly failed to find a physician sufficiently altruistic and unselfish to accommodate her. In most hospitals there is always to be found a large segment of the staff who are unselfishly ready, at any hour of the day or night, to thus sacrifice themselves on the altar of duty, their devotion being as sublime in this respect as their sympathy is deep and far-reaching.

Mariani,² also, describes the case of a young married woman who, in the early stages of her erotico-religious insanity, inflicted upon herself the most abominable forms of penance, fasting, cleaning dirty plates with her tongue, drinking her own urine, and various other delightful acts; till having, as she supposed, obtained complete forgiveness of her sins, she entered upon a stage of beatific happiness, in which, she asserted, she enjoyed the most intimate *personal relationship with the Savior.*

The writer subsequently shows how closely the history he relates cor-

¹ *Loc. cit.*, I, 235, *et seq.*

² "Una Santa," *Archivio di Psichiatria*, XIX, 438, *et seq.*

pensable preliminary. If the abnormality be congenital, clearly it cannot be a crime. If it be acquired, it may be both vicious and criminal, or either, or neither; a more careful analysis of the specific act, or series of acts, being necessary to determine the difficult point at which responsibility ceases, and irresponsibility begins, a question coming possibly more properly within the domain of medical jurisprudence than sexual psychology.

Westphal, in Germany, was probably the first to place the study of sexual inversion upon a sound scientific basis. Since the earliest ages it has been a favorite theme of poets and romancers. Balzac, whose treatment of love-themes shows considerable psychological knowledge, touches upon it in his "La Fille aux Yeux d'Or;" and Gautier in his wonderful romance, "Mademoiselle de Maupin," makes his heroine a sexual invert, as he makes her in "Claramonde" a vampire. Ariosto pointed out the homosexual practice of women; and in Diderot's novel, "La Religieuse," first published anonymously, and thought to have been written by a nun, a story of sexual lasciviousness and torture, fairly representative of the monastic life of the times, is founded on sexual inversion. Breckenridge Ellis touches upon it in the loves of Rosamunda and Anna. Zola treats of it in his "Nana" with the most frank realism; and Adolphe Belot, in "Mademoiselle Giraud, Ma Femme," tells of a man whose bride denied him sexual intercourse on account of her love *liaison* with a young lady friend. Swinburne hints at it in his first "Poems and Ballads;" Verlaine, in "Parallelement;" Lamartine, in "Regina;" and Bourget, Daudet, Mendes, Whitman, and Maupassant, are modern writers in whose works homosexuality is, if at all, only thinly veiled.

In 1836 Hossli published a medico-literary work based on the trial and execution of a young man of good family, who murdered a youth through homosexual love and jealousy; and in Germany, where the medico-legal aspects of the subject have been most carefully investigated, Casper, in his "Vierteljahrsschrift," and elsewhere, calling attention to those genito-psychical conditions which plead for immunity from legal procedure, and punishment, in dealing with homosexual vices, treated the matter very fully and fairly; but the writer who has done the most—not excepting even Westphal—to scientifically define, and analyze, the subject of sexual inversion, was Karl H. Ulrichs, of Aurich, Germany; a man who for many years defended publicly the practice of homosexual love, and who was himself a confessed sexual invert.

"Who drives fat oxen must himself be fat." According to the Horatian maxim, that no man is capable of writing about a passion he has not

himself felt, Ulrichs, as a self-confessed invert, was peculiarly qualified to define, analyze, and describe sexual inversion; and the clear and intelligent character of his work does ample justice to his peculiar advantages.

Under the pen-name, "Numa Numantius," and subsequently under his own, beginning in 1864, he published in Germany a long catalogue of works in defence of the individual's right to practice sexual intercourse as he pleased; and pleading for a greater degree of legal tolerance for the sexual invert.¹

As has been well remarked, however, the reasonings of this writer in defence of an institution of which he was an avowed disciple, bear too much the character of arguments *pro domo* to have had a very marked bearing upon scientific thought. He regarded homosexuality as simply a congenital abnormality, by which a female soul had become united with a male body—*anima muliebris in corpore virili inclusa*—and *vice versa*; and this speculation, admirably suited to the superstitious spirit of the times, took rapid root in Italy, where Ritti, Tamassia, and at a later period Lombroso, began to give such elaborate and careful study to those hitherto neglected sexual phenomena as to result in their present elevation to the rank of a clearly defined department in psychological science.

In France, the subject was taken up by Charcot and Magnan, the first important result of their investigation of sexual inversion being published, in 1882, in the *Archives de Neurologie*. Paul Sériéux, in his "Les Anomalies de l'Instinct Sexuel," published in Paris in 1888, made valuable contributions to our knowledge of the subject; which is further enriched by those of Lacassagne, of Brouardel and Legludic, in Paris, and of Tarnowsky in St. Petersburg.

But it cannot be denied that, while Krafft-Ebing, of Vienna, and Havelock Ellis, of London, have accomplished more than, possibly, any two other previous writers in reducing the subject to clearly definite lines, and in framing laws for its scientific investigation, it is equally obvious that in both writers the literary arrangement of their facts leaves very much to be desired; and it is with an ultimate hope of bettering this condition, amplifying the theme, in directions where it seems faultily circumscribed in the works mentioned, and condensing it in others, where it is unnecessarily tedious, that I have been led to attempt the present task.

In the works of most writers on sexual themes the one great element of all true literary excellence—the power of awakening human interest—

¹ Comp. Ellis, *loc. cit.*, II, 33, 34, Appendix 'B; and *Jahrbuch für Sexuelle Zwischenstufen*, 1899, II, 36, for a further account of Ulrichs and his somewhat novel

seems to be painfully lacking; and while physicians, by virtue of their vocation, must perforce read much that is dry and technical, they will read with an added sense of pleasure if the facts presented be clothed with some portion of the literary graces which the every-day reader demands in connection with other subjects. There should, in other words, be *sugar coating* in medical literature as well as on our pills.

Whether we regard sexual inversion as a functional symptom of degeneration, as does one writer,¹ or as a manifestation of neuropathic and psychopathic tendencies which are in most cases congenital, and usually associated with persons of imperfect mental heredity, as suggested by another;² whether the whole personality of the individual undergoes a change of disposition, corresponding to the altered sexual instinct, or whether the latter *alone* is changed, are matters which we may properly leave for the time in the hands of those better skilled in the framing of ingenious theories and fine-drawn conclusions.

Among the ancient prejudices which have heretofore invested sexual inversion, prejudices which even so cautious a writer as Krafft-Ebing,³ as well as the less critical Chevalier,⁴ the pupil of Lacassagne, occasionally repeats, is, that vicious surroundings have little if any influence in the production of contrary sexuality. That excessive indulgence on the part of women does not, primarily, induce reversal of the sexual appetite; and that the passion of old men to gratify their lust with boys is due, entirely, to incipient brain disease. Did space permit, I think it might readily be shown that these conclusions are scientifically untenable; that environment, and habit of thought, have *much* to do with producing homosexuality, as the history of the anomaly amply proves; and that paræsthetic impulses are quite as largely the result of *excessive sexual indulgence* as of pathological or hereditary influence.

Féré recognizes, in common with other writers, a congenital element in sexual inversion; but holds this to be, as is the pulmonary cachexia, merely the organic susceptibility which requires, in all cases, the *agent provocateur* of impure suggestion, or vicious example, to render active; and this is precisely the opinion held by the present writer.

As to the views of recent American authors on this subject, Hammond, Kiernan, Lydston and others, although none of these has produced any pretentious work on the subject, they will be noted from time to time in the text; clearing away, as Lydston in particular does, many

¹ Dr. Albert Moll, *loc. cit.*, p. 160.

⁴ "L'Inversion Sexuelle."

of those ridiculous prejudices which made sexual perversion a loathsome, nameless vice, only to be touched, as one remarks, "with a pair of tongs;"¹ and reducing to a concrete science what had hitherto been regarded as a mere question of social and individual morals.

In a pamphlet by Edward Carpenter, of England,² **Intellectual Status of Inverts** sympathy is claimed for homosexuality, on the ground that its laws are precisely those of heterosexuality, only reversed; and Raffalovich, regarding congenital inversion as a large element in human life, takes somewhat the same stand, supporting his view by quoting the high mental and moral characters of many of those figuring in the rôle of homosexuals. Among these, he mentions Alexander the Great, Virgil, the princes Eugene and Conde, Socrates, Pindar, Pheidias, and Epaminondas;³ while the author of "*Psychopathia Sexualis*," referring, in his preface, to the many communications he received from "these step-children of Nature," remarks that "the majority of the writers are men of high intellectual and social position, and often possess very keen emotions."

In dealing with a question involving a grave point **Inversion in Relation to Religion and Morality** of morals, as this unquestionably does, it is difficult to repress views inculcated by a long course of religious training; but however the present writer may regard the matter from an ethical standpoint, and however much he may feel disposed to put his individual bann upon it, as upon kindred forms of social vice, he feels at the same time that such a course would be not only entirely unworthy the spirit of enlightened research, but would accomplish far less in the amelioration of the evil than that full, free and frank discussion of the problem, with its logical causes and sequences, to which he has, in this work, addressed himself.

Heretofore the Church has unreservedly condemned both heterosexual and homosexual indulgence, with what effect has already been pointed out; and I am satisfied that only when medical science shall take up and deal with the problem in its own way, making it a matter of health and decency rather than religion and morality, and of a happy life here, rather than a miserable one hereafter, will the subject be found so "full of interest that

¹ He would be a sorry anatomist, as I intimated at the beginning, whom æsthetic distaste for the fetor of the dissecting-room would deter from following out his course of anatomical research; and while trying to soften the repulsive features of my subject, and with no purpose of delivering a series of popular lectures on pornography, I am persuaded that only the unintelligent reader will see in these pages anything to outrage his sense of conventional prudery, the nauseating after-taste being inseparable from the very nature of the medicine.

² "Homogenic Love," Manchester, 1894.

³ "Uranisme," p. 197.

we need not fear it, so full of grave social actuality that we are bound to face it," as a recent writer remarks; and one far more readily amenable to the laws of rational logic than to the *ipse dixit* of spiritual authority. At least from this viewpoint, and no other, it is my present purpose to regard it.

With sexuality, as with life itself, we begin and end in the *unknown*. No one is cognizant at what point in embryonic development sex differentiation begins; but we do know, as I have heretofore stated, that up to a certain stage there is *absolute sex unity*; and that the differences which subsequently develop, both of sexual mechanism and desire, are predetermined by influences, whether divine, accidental, or fixedly embryological, which subserve those prime needs of social evolution, the numerical parity of the sexes and the propagation of the human race.

It has been found an exceedingly difficult thing to determine at what precise period the desire of the boy for the girl, and that of the girl for the boy, first manifests itself definitely. Dr. Connolly Norman states¹ that "the sexual passion, at its first appearance, is always indefinite, and easily turned in a wrong direction;" Godard describes the little boys in Cairo as playing sexually with both boys and girls, *indifferently*;² and we have only to go back in memory to our own sexual awakening to be convinced of the fact that it was governed very little, if at all, by the later laws of normal heterosexual feeling.

The desire simply began to stir within us, seeking satisfaction precisely as does the hunger of the infant, without a thought or concept as to the source or character of its food; and this blind groping of instinct along the sexual borderland, so to speak, the undifferentiated "indecision between love and friendship," as Tarde calls it, not only natural but common to the awakening consciousness, were we privileged to wander afield, would constitute a very charming subject for metaphysical inquiry.

Nature aims at a decided and complete prenatal differentiation of sex; but Nature, as Aristotle well says, while she *wishes*, has not always the power to *perform*; and hence result not only the double acorn, and the bisexual flower, but those remarkable cases of so-called hermaphroditism, comparatively rare, however, in which the sex-line is so feebly drawn that real men have been known to wear female clothing, and cohabit by preference with men all their lives; and other individuals, with distinct masculine development, have felt from childhood sexual desire *only for men*, with a corresponding indifference for women.

¹ "Sexual Perversion," Tuke's "Dict. Psy. Med." ² "Égypte et Palestine," p. 105.

**Spurious
Homosexuality**

There is a species of homosexuality, however, not due either to heredity or psychic influence, which is the natural outgrowth of absence of the opposite sex; and between which and the instinctive variety the line should be carefully drawn in any attempt to define the typical phenomenon. Sainte Claire Deville found that dogs, goats and other male animals, when isolated, became first restless and pugnacious, and afterward, obeying the law of heat, attempted coupling together; but were speedily quieted and restored to normal condition by companionship with females.¹ Buffon observed the same thing in birds; and Lacassagne noted that young fowls and puppies, before intercourse with the females, frequently made hesitating attempts upon those of their own sex,² showing the instinct to be germinal and entirely distinct from any question of sexual association.

Mr. Ellis thinks it probable that true sexual inversion, to the extent of seeking gratification in members of the same, rather than of the opposite sex, may be found in animals;³ and quotes Muccioli, an Italian pigeon-fancier, as saying that inverted practices occur even in the company of the other sex, and that birds of this family seem especially prone to sexual perversion.⁴

**Inversion
Among Savages**

The difficulty of obtaining reliable data as to homosexual practices among savages, has been greatly augmented by the disinclination of even scientific explorers to touch upon the theme. They speak vaguely of "brutish customs" and "crimes against nature;" but "sodomy" and "incest" seem to be about the only words the ordinary divine deems permissible in describing vices which, if accurately defined, might aid us largely in our present task. Sufficient evidence, however, is forthcoming to convince us that even among the most primitive races there exists a widespread, and, presumably, instinctive knowledge of sexual laws and phenomena; a knowledge frequently utilized for social and tribal purposes; and which, there is little reason to doubt, at a very early age was properly recognized as the great procreative principle of nature.

Unnatural intercourse—meaning most probably pederasty—was regarded as an antisocial offense among the Mexicans, Peruvians, Chinese, Hebrews, Teutons and Mohammedans; and it is worthy of note, as I have heretofore remarked, that the early nations in which it received the greatest tolerance and recognition were the most refined and civilized, notably

¹ Quoted by Chevalier, *loc. cit.*, p. 204-5.

² "De la Criminalité chez les Animaux," *Revue Scientifique*, 1882.

³ *Loc. cit.*, II, 3.

⁴ Muccioli, "Degenerazione e Criminalità nei Colombi," *Arch. di Psichiatria*, 1893, p. 40.

Greece, Egypt and Rome. German law only deals primitively with unnatural relations between men; while in Austria, the same vice between women is taken cognizance of; but as jurists, in almost every country, seem to have conceived but one idea of sexual immorality of this character—the unnatural intercourse of men with men, either by the rectum or mouth—we find only *immissio penis in corpus vivum* covered by the criminal code.

In this country, it is regrettable, little attention seems to be paid to homosexuality, *per se*, by our judiciary, unless when associated with other overt acts;¹ and there is hardly any doubt that within recent years it has been perceptibly stimulated in our larger cities, and by our native-born population, particularly, by the ever-growing desire to escape having children.

Indeed, we are told that in New Guinea, Torres Straits and various other countries, the practice is not only indulged in but publicly advocated on this very ground;² and Aristotle informs us that in Crete, for a somewhat similar reason, a special law was passed to protect it. Among nations with whom war and religion were paramount pursuits, it naturally obtained much more readily, and largely, than among domestic and home-loving peoples. Thus Mohammedans, who spent a goodly portion of their lives in long pilgrimages to Mecca, were permitted by law to masturbate on the way; and among the Carthaginians, Darrians, Scythians, Normans and Tartars, peoples who, along with the separation from their women entailed by their protracted campaigns, felt no strong moral sentiment against it, we find it assuming almost the fixity of a tribal custom. Indeed, homosexuality is the peculiar vice of armies, sailors, tramps and convicts; of those isolated permanently from women; and among the Sikhs, the finest soldier-race of India, Mr. Ellis tells us, the practices of masturbation and, especially, rectal intercourse, are unusually common.³

In China there are special houses of male prostitution; as also in Paris, London and New York; and in most of the American and French cities both women and men are kept for whichever form of intercourse is preferred by the patron. I cannot resist an anecdote in connection with this custom.

A wealthy young man in New York, who kept a regular harem of boys

¹ A highly respectable member of the Philadelphia Bar recently informed me that he would not consent to defend a person accused of such a crime, on the mere ground of social and professional decency.

² *Jour. Anthr. Inst.*, May, 1890, p. 464.

³ *Loc. cit.*, II, 5, note.

for this purpose, was in the habit of treating them liberally to champagne before selecting one for his nocturnal pleasure; and a new boy having been introduced, filled with champagne, and in this condition subjected to the usual process, when asked next morning by one of the other boys how he liked getting drunk on champagne replied, rubbing his posterior ruefully—"I like it all right, but doesn't it make your behind sore?"

In China, when a rich man gives a feast, boys are provided to sing, dance, entertain the guests, and to serve them sexually afterward; returning home next morning with generous fees; and in Chinese novels masculine love is frequently exploited in terms of transport quite as ardent as applies to the normal kind here, sexual union between men being the literary denouement, equally as realistic, as the winning of the maid in ours.¹

Morache gives us very interesting information of the Chinese boy prostitutes, who are bought, or stolen, from their parents at about four years of age, subjected to a special course in physical development, comprising massage of the hips, to make them broad, dilatation of the anus, and the process of epilation previously alluded to, to subdue sexual sense in the subject. They are also highly taught in music, drawing and conversation; and, as is the case among ourselves, in reference to whores and bawdy-houses, the waiters in the restaurants, and servants at hotels, acting as "pimps," or procurers, are always fully informed of where these young gentlemen are to be found, when they are required to grace the festival of some rich profligate.² Matignon, however, has this much to say to the credit of the Chinese, that while pederasty is common, it is held under more decent restraints than in either New York, London or Paris; and that, unlike the pederasts of the latter cities, they *never practise unnatural connection with women*.³

Among the Aleuts of Oonalaska, boys are brought up as girls, their hair pulled out, their bodies femininely developed, and their chins tattooed like the women's, whose sexual function they assume. They are called *schúpans*, and, it would seem, are effeminated not by nature but by association and suggestion. Among all our Indian tribes the "boté," or sexual invert, is a regular institution. He is trained in dress and manners from infancy for the feminine rôle, which he performs with the mouth, although true pederasty is found likewise to exist among most of the tribes. Dr. Holder was privileged to examine a *boté*,

¹ "Diet. Encyclop. des Science Med.," Art. "Chine."

² *Ibid.*

³ "Superstition, Crime, et Miséré en Chine," 1901; also *Arch. l'Anthropol. Crim.*, Jan., 1899.

who was a splendidly made man, seemingly in perfect form and health. The sexual organs were normal, though not quite so large as his physique would have justified; but he had *never had intercourse with a female*. On removing his clothing, he pressed his thighs together, shamefacedly, precisely as a modest woman would, so as to completely cover the sexual organs, and in that position presented a well-marked feminine rotundity.¹

In Madagascar certain boys, called *seketra*, are selected from childhood to be educated sexually as and "Sarimbavy" girls. They live, walk, think, and speak like girls, have intercourse with men, by the mouth or rectum, and reverse the usual custom by *paying the men* who please them.² The Hovas have a sort of male inverts, called *sarimbavy*, which resemble the *seketra* in being brought up as girls, but differ from them in that sexual relations rarely occur between themselves; and when they do, it is in the form of intercourse between the thighs, and not as either pederasty or *fellatio*.³ Their voices, in timbre and inflection, are those of women; their laugh shrill; they have no sexual impulses; erections are rare; they are gentle, timid and modest, and, when natural intercourse is attempted, it is always through the insistence of women, and fails to produce any agreeable sensation. They constitute a remarkable group, regarded by Rencurel as *asexual inverts*, and are not, I believe, without their analogues in modern civilization.

Only quite recently I was called to treat a remarkably refined and cultured lady who, although married for ten years, had never in her life experienced sexual feeling. The act was repulsive, abhorrent to her; and with the aid of a complaisant physician, whose substitute she now desired me to become, she had succeeded hitherto in evading intercourse by making her husband believe she was physically unable to endure it. She told me frankly that, although she loved and respected her husband greatly, she would without hesitation leave him if no other way presented of evading her spousal obligations. Permitting the reader to draw his or her own conclusions as to the moral principle involved, as well as the angelic virtue necessary in a husband to successfully resist such a strain on his fidelity, I can only say I made his task as easy as I could by assuring him that she was physically unfit for sexual intercourse.

I am inclined strongly to disagree with Krafft-Ebing's statement that "among the most constant elements of self-consciousness in the individual

¹ Quoted by H. Ellis, *loc. cit.*, II, 10.

² Lasnet, "Annales et de Hyg. et de Med. Coloniales," p. 494.

³ Rencurel, "Annales d'Hygiene," etc., 1900, p. 562.

are the knowledge of representing a *definite sexual personality*, and the consciousness of desire during the period of physiological activity of the reproductive organs, to perform sexual acts *corresponding with that personality*."¹ It may hold true to a certain extent in the case of women, with whom sentiment, much more largely than with men, enters into the sexual act; but unless love, which may be regarded as the chief corner-stone of sexual selection, be present, it will be found, I think, that, both physically and psychically, the sexual impulse responds rather to the present *real* than the absent *hypothetical* stimulus. Preferences may, of course, exist; which is but another voicing of the law of selection; but to men, at least, the maxim attributed to Franklin, that "all women are alike from the waist down," is, sexually, one of pretty general and truthful application.

Until there is adequate development in the child of the cortical center of sexual emotion, and while the latter is as yet incapable of sexual differentiation, *all external impressions remain destitute of mental meaning*; sexual neutrality being destroyed, not through differences of dress, habits, manners, voice, form or occupation, nor even by the growing intensity of sexual desire, but by the *intelligence* which directs the latter into normal and natural channels.

And, hand in hand with this physical development, marches the psychical; the rudimentary instinct adapting itself, gradually and naturally, but not without serious danger sometimes of accidental deflection, to those forms and ideas of sex which constitute its subsequent standard. If the original constitution be favorable to normal development, a healthful and harmonious psychosexual organism will result; but if there exist any of those unfavorable hereditary tendencies, which are far easier to talk about than to properly analyze, if environment, education, vicious surroundings, or inverted habits of thought, exert a counter influence, or if there be any anomaly of the central conditions, perversity may supervene, and a contrary sexual feeling manifest itself.

That the physical processes taking place in the genitals are not exclusive factors in the formation of the psychosexual character, is proven by the fact that, notwithstanding an apparently healthful and normal development of these organs, a sexuality may result which is at once abnormal in intensity, and radically contrary to that of the sex to which the individual belongs; but that certain habits of mind, and conditions of body, are conducive to the development of contrary

¹ *Loc. cit.*, p. 185.

sexual instinct is equally well proven by the prevalence of homosexuality in prisons, asylums, and other places of confinement, and by the addiction to the practice of those noted for idealistic speculation.

There can hardly be any doubt that the homosexual habits attributed to Julius Cæsar, Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Titus, Domitian, Nerva, Trajan, Commodus and Heliogabalus, men of undoubted ability, and great mental, if not moral strength, as well as those of Socrates, Sophocles, Pindar and others of the Greek and Latin poets and philosophers, arose from two widely different, but physiologically correlated, groups of causes, in which habits of mind—idealism or cruelty—played the most important part. The triplet of Dante—

"In somma sappi, che tutti fur cherci
E literati grandi, et di gran fama
D' un medesimo peccato almondo lerci,"¹

as well as the verses of Martial, and other Roman satirists, shows that the contrary sexual instinct of great literary characters was a fact of very early observation; while the strongly amorous sentiment of *In Memoriam*, of Whitman's "Leaves of Grass," of Goethe, Molière, Montaigne, Alfieri Winkelman, Verlaine and Oscar Wilde, shows them all—some confessedly and others, perhaps, unconsciously—to have been radically inverted, although withheld by social restraint from that open and unreserved practice of homosexuality which characterized Michelangelo in Italy, Muret in France, and Socrates in ancient Greece.

We can dimly comprehend how in a great genius like Michelangelo, or even his contemporary, Bazzi, the idealizations of art might lift him far above mere considerations of sex; and how, among religious leaders, and profound philosophical thinkers, ethical principles and instincts, just as the repressed sexual love of woman "frequently shows itself in an enlarged philanthropy," may open up new and nobler avenues of desire; and it is to these sources, I think, that the higher and more intellectual forms of homosexuality, masquerading under the guise of friendship, or platonic love, may be traced.

Michelangelo was indifferent to the beauty of women; very properly in his case, since male beauty belongs unquestionably to the higher artistic type; and extremely sensitive to that of men. Symonds, his best biographer, tells us that the great sculptor "was one of those exceptional, but not uncommon, men who are born with sensibilities *deflected from the ordinary channels*. He showed no partiality for women, but a notable enthusiasm for the beauty of young men;"² and, although he formed an intimate attach-

¹ "Inferno," xv.

² "Life of Michelangelo," II, 384.

ment for the widow of the Marquis Pescara, his really impassioned love sonnets, and longings, were all addressed to the beautiful and gifted youth, Tomaso Cavalieri.

Although Plato had made just such an attachment the subject of sublime sentimental reflection, this homosexuality of Michelangelo was misconceived in his day by that blind sensuality which could see no outlet for such emotions other than contrary sexual indulgence. Men did not understand, as we understand today, psychic or soul-love; and there is hardly any doubt that this misconception of his character and temperament, as well as his own longing for a supersexual, ideal beauty, lay at the bottom of the great artist's deep-rooted melancholy.

It has been noted that study of the classic forms of Greek and Roman art—possibly through the **Sexual Inversion Among Artists** higher physical male beauty already alluded to—predisposes to sexual inversion; and the idea is very fairly borne out by the great comparative number of artists in whom it has been observed. A notable case, on account of its tragic ending, was that of Jerome Duquesnoy, who, being accused of sexual relations with a youth, in the chapel of the Ghent Cathedral, where he was carving a monument for the bishop, was strangled and burned.¹ Bazzi owed his nickname, Sodoma,² to the fact that he was inverted; and among the great artists of the Renaissance period in Italy, from Michelangelo to Donatello and Brunellesco, history is full of similar instances.

Moll, Raffalovich and Ludwig Frey find traces of homosexuality in the lives of various sovereigns, notably those of the **Among Rulers** Sultan, Baber; Henry III of France; Edward II, William II, James I and William III of England; and, probably, also in the lives of Queen Anne and George III. The sexuality of Elizabeth, the "Virgin Queen," although undoubtedly strong, appears to have followed normal channels; but during the regime of the two chief spirits of the "Alliance des trois Cotillons,"³ Maria Theresa in Austria, and Madame de Pompadour in France, there is hardly a doubt that, amid the other vices of the times, homosexual practices were not only common at the courts of the reigning monarchs, but in the private lives of those sovereigns themselves.

Jacoby and other writers have traced, very clearly, the hereditary tendencies in monarchical families to this species of degeneration; showing that William Rufus was undoubtedly a sexual invert; that at most Oriental

¹ *Jahrbuch für Sexuelle Zwischenstufen*, B. 2, 1899.

² Indicating that he was a pederast, or sodomist.

³ Alliance of the Three Petticoats. See Guizot, "Hist. of France," v, 137.

powers due to sexual debauchery always demands fresh agencies of stimulation.

If this be so, the labors of those who have set in motion two distinct currents of opinion respecting homosexuality must be pronounced largely nugatory. On the one side, Binet, Schrenk-Notzing and others, seeking to enlarge the sphere of the acquired, in accounting for sexual inversion, have been met by the equally able psychologists, Krafft-Ebing, Moll and Féré, with the opinion that it is congenital. Probably a sound and safe way to regard the sexual instinct is to place it upon the same basis as any other of our instincts—appetite, for example; and, pursuing the analogy, compare the inverted instinct with the inverted *taste*; which, as in the case of clay-eaters for example, sometimes exists for abnormal kinds of food. Thus the omnivorous instinct of the chicken, devouring everything that comes in its way, may be likened to the normal sexual instinct at puberty; the sexual invert corresponding to the same chicken, carrying into adult life its appetite for rags and waste-paper; or to a grown man preferring the nursing-bottle to roast beef.

Although a tacit belief in the idea of congenitality seems to be fairly widespread, Ulrichs, so far as I know, was the only writer to frame a distinct postulate, whatever its correctness or incorrectness, for the phenomena under discussion. This postulate is, that the male invert's body co-exists with a female soul: *anima muliebris in corpore virili inclusa*; and, indeed, some writers, notably Magnan and Gley, partially adopting the phrase, have regarded inversion in the female brain as associated with a certain degree of *masculinity in the procreative organs*.

Ulrichs, however, merely crystallizes into an epigram what is not only entirely insusceptible of proof, but opposed by the fact that, in a large proportion of cases, sexual inversion exists *without any marked modification of the external organs*; and that, equally, in male inverts the feminine psychic manifestations may be, and frequently are, *wholly absent*.

As I have before remarked, in all animals there are certain relics of bisexuality which never wholly disappear. The hen retains the rudimentary spurs of the cock; the useless nipple of the man develops, under certain conditions, into the lactiferous breast of the woman; in the female clitoris we see the rudimentary male penis; while in the various works on teratology may be found more or less striking evidences to support Letamendi's theory of "panhermaphrodism,"¹ as a principle as universal as sex differentiation itself.

But if there be an indeterminate point at which, by absolutely unknown

¹ *Vid. Proceedings Int. Med. Cong., Rome, 1894.*

processes, whether fortuitous or designed, this sex separation begins, until we arrive at some more definite knowledge of that starting-point, and the morphological influences of which it is the center, we must be content to regard these subtle sex-approximations, and deviations, as, if not accidental, at least wholly beyond the domain of present knowledge. Before we class the minute organic variations from a given type as abnormalities, however, we should have a distinct idea of what constitutes an abnormality. Is the study of nosology wholly distinct from that of teratology? And how far are we justified in associating phenomena, which have been known to result from disease, with those which are equally well known to be the product of organic predisposition?

We know color-blindness and criminality to be entirely distinct, as diseases, from scarlatina and smallpox; but where does the difference begin as to symptomatology? And if Letamendi's suggested theory¹ of latent male germs in the female, and female germs in the male, striving for mastery, and thus producing sexual inversion, be true, is it not equally true that the same, or similar, embryological action is what produces the normal sex?

So far as the psychic features of inversion are concerned, it is quite probable that they depend largely if not wholly on *antenatal influences*; but those influences, notwithstanding all that has been written, are still too problematical and vague to constitute little more than what Moll calls mere "happy thoughts" in the morphology of the subject.

While it may be regarded as settled, therefore, that sexual inversion is a product of degeneration, psychical and physical, toward the full development of which a great many causes contribute; while it is a phenomenon, in the main, of weakened will power, licentious habits of thought, and a too luxurious civilization; while it springs from a false sexual ideal, rather than deficient intellect; and while its practice is so destructive of both social and private morals that the law takes almost universal cognizance of it, yet, in the nearly total absence of what may be regarded as adequate scientific data concerning its nature and causation, I deem it prudent to touch only very lightly upon the vast mass of speculation, physiological and psychical, which recent years have produced in reference to it; limiting myself to those practical phases of the question in which society suffers from, and endeavors to protect itself against, the sexual invert; and, without assuming that high moral tone which would be distinctly out of place in dealing with a pathological problem, to protect the invert himself, or herself, from physical destruction, by pointing out the penalties which this, in common with every other violation of natural law, must ultimately entail.

¹ G. de Letamendi, *Int. Med. Cong.*, Rome, 1894.

But, before entering in detail upon the various phases which the pathology of the theme presents, a brief synopsis of the views currently held in scientific circles, and sanctioned by writers of unquestioned repute, appears to be at least proper.

While it is extremely difficult to trace homosexuality to an invariably congenital source, there can be little doubt that the delusional idea of sex-transformation, arising from a neurasthenic basis, which may or may not be somatic in character, is inborn. This paranoiac condition—highly interesting from a neuro-psychical standpoint—is well set forth by Case 100 of Krafft-Ebing,¹ in which a typical instance of *paranoia persecutoria* resulted from sexual neurasthenia.

Several brothers and sisters were psychopathic, and the subject of the sketch, at all times strongly sensual, began to masturbate at nineteen. He became sexually neurasthenic, had daily ejaculations of semen, and became ill and miserable, finally developing paranoia. He began to have paræsthetic sensations; and felt as if there were a "great coil" in the place of his genitals; then he imagined that the scrotum and penis were gone, and that his genitals were changed into those of a female. He thought he felt the growth of his breasts, that his hair changed to that of a woman, and that feminine garments were on his body. He believed he had changed into a woman. In a half dreamy state, he had the feeling of playing the part of a woman in intercourse with a man, and therefrom experienced the liveliest pleasure. Treated for his neurasthenia, this sex-metamorphosis disappeared, gradually, and the man ultimately recovered.

In these cases of psychologically acquired homosexuality, both the visionary and olfactory senses sometimes play a conspicuous part. The invert will imagine unpleasant odors about himself; odors of decomposed flesh, urine or fæces; and will frequently attribute such to "inward pollutions;" while in the cases of fetichism, or sexual attraction toward some article of dress, or part of the body, it is not difficult to trace the influence of vision. I have known male patients, suffering from these sex-hallucinations to resent being addressed as men, asserting that they were women; and not infrequently will the fancies of such lead them to believe that they are prostitutes, or pregnant, or, as women, to perform all the female movements of intercourse in bed.

They think, feel, act, as women; lisp, affect women's airs, say "Oh my," and protest they cannot associate with men who drink and smoke, asking to be placed in the female ward of the hospital.

¹ *Loc. cit.*, p. 216.

**Delusional
Eviration**

False interpretations of sensation, due to spinal asthenia, are so powerful and real as to produce the sexual climax from purely psychical causes; and, since nature is not always kind to many of these subjects of delusional eviration, they pad their breasts and hips, wear tight shoes, use vast quantities of "tonic," to make their hair grow, and modulate their voices so as to conform as nearly as possible to the female falsetto.

The cases, however, of psychic inversion reaching this extreme development are comparatively rare. Krafft-Ebing cites only three, in his peculiarly extended experience;¹ Sériéux, one; Esquirol, two; Arndt, one; I, myself, have known only two; and in the number of cases recorded by Mr. Ellis, in volume three of his admirable work, we find the delusional features so undeveloped as to bring the cases where he properly places them, within the category of simple sexual inversion.

**Delusional
Masculinity**

Arndt's case, as it reverses those already given, being that of a woman simulating the sexual character of a man, is worthy of mention. A sharply cut profile, nose somewhat large, general heaviness of feature, and short hair, smoothly combed, gave the head a decidedly masculine appearance. She was tall, lean, erect, with a low, rough voice, and looked like a man in woman's dress. Asked how she came to think she was a man, she replied excitedly—"how? Don't I look like a man! Just look at me! I feel like a man, too! I have always felt so, but I know it clearly now. The man who passed for my husband only helped to do what I planned. I have always been masculine, liked to work in the fields better than the house, or kitchen, but never knew the reason before. Now I know it is because I am a man, and not a woman!"

**"Dr. Mary
Walker"**

It is regrettable that the case of Dr. Mary Walker, late of New York State, seems never, so far as I am aware, to have been investigated by any competent medico-psychologist; as I feel certain it would have afforded some enlightenment in this interesting field of research. The, in many respects, parallel case of "Murray Hall," who died in New York city in 1901, is mentioned by Ellis,² whose omission of the Walker case is more easily accounted for by his foreign residence, than it is with such investigators as Lydston and Kiernan, who contributed so largely to the study of American cases of inversion.

Murray Hall's real name was Mary Anderson, born at Govan, Scotland. Left an orphan at an early age, she went to Edinburgh, where she worked for some time as a man. The discovery of her sex, through illness, caused

¹ *Loc. cit.*, p. 216, *et seq.*

² *Loc. cit.*, II, 142.

her to emigrate to the United States, where she lived as a man for thirty years, becoming somewhat notorious as a Tammany politician, in New York, as well as a rather riotous "man about town."

She seems to have associated much with girls, being exceedingly jealous of them; was slight in build, with a squeaky voice, and habits and manners essentially masculine. Her first marriage ended in separation; but the second, which lasted twenty years, was only terminated by the death of the "wife." She smoked, chewed tobacco, drank, and could sing a ribald song with the best, or worst, of them; wore baggy trousers to conceal her sex, and finally died of mammary carcinoma, in 1901.

The following description of a female invert is **A Classical Virago** the most classical I have come across; portraying, as it does, the perfect simulation of masculine habits and bearing in their minutest details. "While wearing feminine garments, her bearing is as nearly as possible a man's. She wears her thin hair thrown carelessly back, *a la Umberto*, and fastened in a simple knot at the back of her head. Her breasts are little developed, and compressed beneath a high corset. She walks out alone, refusing the company of men, or accompanied by a woman, as she prefers; offering her arm, and carrying the other hand at her waist with the air of a fine gentleman. In a carriage her bearing is peculiar, and unlike that habitual with women. Seated in the middle of the seat, her knees crossed, or the legs well separated, with a virile air, and easy, careless movement, she turns her head in every direction, finding an acquaintance here and there with her eye, and saluting with a large gesture of the hand, just as a business man would. In conversation her pose is similar. She gesticulates much, is vivacious in speech, with great power of mimicry; and while talking, arches the inner angles of her eyebrows, making vertical wrinkles at the center of the forehead. Her laugh is open and explosive, uncovering her white teeth, and with men she is on terms of careless equality."¹

The tendency of girls to dress in men's attire is **Lesser Types of Inverts** a matter of very general observation, in large cities particularly; and I have little doubt that a fair proportion of cases reported by the newspapers, in which young girls suddenly disappear from their homes, for a longer or shorter period of time, may be thus accounted for. To show, however, that these manifestations of viraginity are in most cases purely psychical, though we frequently find associated with them a certain masculinity of physical

¹ Zuccarelli, "Inversione congenita dell' istinto sessuale in una donna," Naples, *L'Anomalo*, Feb., 1889.

texture, and coarseness of feature, there is seldom any trace of the more distinctive masculine appendages, such as hairy legs, beard and mustache.¹

The inverted woman lacks that softness and delicacy peculiar to her sex, and will convey a *masculine impression to the sense of touch*; but to what extent this may be due to her assumption of manly habits, with their natural coarsening, I am not aware that I have seen discussed. Flatau examined the larynx in a number of female inverts, and found a decided approach to the masculine type, especially in cases of congenital origin; and this result seems to be borne out by the well-known love of smoking among women of that class.

But this is only one of a number of points in which the sexual invert deviates from the normal type. The boy-invert seeks the companionship of girls, plays with dolls, cooks, sews, and develops a taste for the feminine toilette. He tabooes chewing tobacco, smoking, drinking, and all manly sports; and gives himself up almost exclusively to the cultivation of the æsthetic. He loves the female rôle in masquerades; strives with feminine instinct to make himself pleasing to men; and simulates, in a manner often quite ludicrous, the peculiar undulating movement of a girl's hips in walking, as well as her attitude, manners and mysterious involutions of dress.

With a female of the same class these, and similar, symptoms are of course reversed. She plays with the boys, seeks to rival them in gymnastic sports, has a romantic passion to play the robber, or the soldier, and likes especially to be ridden by, or to ride, a boy in the game of "horse." With reference to the sexual feelings of both, they are so identified with the sex the individual has assumed, in his or her thought, as to become, subjectively, quite real. The girl feels herself to be a boy, and the boy, a girl. They are antagonistic to their own sex, when the latter is *abnormally constituted*, like themselves, showing the jealousy of women for one another; but are attracted to those of their own sex who are either sexually *normal*, or *homosexual*.

When contrary sexuality is perfectly developed, natural union is regarded pretty much as we regard the unnatural. I have a young friend who tells me that he is being courted at the present writing by a young man and a young girl, the latter of course normal, with equal ardor and pertinacity. These betray the utmost jealousy of each other, the former ridiculing and disparaging the latter, with even more than feminine vindictiveness; and, without enlightening me as to the possible encouragement afforded the

¹ Vid. L. Harris-Liston, "Cases of Bearded Women," *Brit. Med. Jour.*, June 2, 1894.

male invert in his sexual advances, he professes extreme embarrassment in his somewhat anomalous position.

To a male invert the idea of natural connection is in the last degree repulsive. Erection with a female is impossible; and no one of those many arts resorted to by women, in coaxing the "balky horse" of sexuality, rubbing, tickling and fondling, will be found effective with the urning; or, if effective, it will only be through the effort of the latter to imagine himself in connection with a *male*.

In homosexual intercourse the male always feels himself a female, and the female a male; otherwise the inversion is imperfect in degree.

Of course the only means of indulgence between men is by the mouth, by mutual masturbation, by active and passive intercourse *inter femora*, and pederasty, or intercourse by the rectum. The preparatives of any, or all, of these acts are precisely those of the normal passion, finding expression in kissing, fondling each other, sleeping together and close embraces, in which, when the ejaculation-center is weak, or irritable, the orgasm may occur from purely psychical causes.

Early Normal Sexuality

Sexuality in the child, as I have said, may be considered as *generis neutrius*; and it is precisely at this point, when psychical desire has not yet reached out toward its natural opposite of sex, when it is, as it were, trembling in the balance, that some accidental or designed excitation of the genitals, or the mind, may lead it into abnormal channels, developing either masturbation or acquired homosexuality. The differentiation of the sexual instinct goes hand in hand with those anatomical and morphological changes which produce sex itself; and the course of the rudimentary mental impulse, even more than that of physical growth, is affected powerfully by these external educational influences which might pass unnoticed at a later period of life, when the receptivity of the individual would be less keenly alive.

If the constitution, *ab origine*, be normal, the psycho-sexual development is likely to be also normal; but if any weakness or susceptibility exist in the prenatal lines of defence, and that weakness be subjected to the diverting influences mentioned, *paræsthesia sexualis* is very likely to result, and with it contrary sexual desire.

Inversion Critically Defined

But inversion of the *sexual instinct* is a vastly different thing from perversity in the *sexual act*. The first, as I have said, is a psycho-pathological condition; while the other, however clearly concrete, may be but a mere phenomenon of accident. One is an anomaly of organic central constitution, of neuropathic predisposition, a manifestation of sexual degeneration not due to any external cause; while the other may be the

exact reverse of all three. In the former case, it has the force of a congenital phenomenon, innate sexual inversion; while in the latter, the form in which I am about to consider it, a normal sexual beginning is inferred, to which has been added, by various definite external influences, a secondary character which brings it within the realm of acquired homosexuality.

Of course there are various degrees of the abnormality, ranging all the way from simple hermaphroditism, through the partial homosexuality, which affects only the physical life, to those typical cases in which both the physical and psychical elements are involved; but, since any more minute subdivision would make the subject far too complicated for present purposes, I have deemed it prudent to follow, in the main, the established classification.

It is a fair inference, although unsupported, so far as I am aware, by any previous testimony, that what we call congenital homosexuality is really a *development*, in most cases, rather than a primal condition;¹ being a concomitant of, and most probably preceded by, an utter absence

of sexual sensibility for the opposite sex, yet not necessarily with a synchronous love of the same sex. When we invade the realm of instinctive beginnings, we shall find ourselves on very misty and uncertain ground; but, if Lamarck's conclusion be correct, that habit is the outgrowth of a primal need, we are in a fair position to trace homosexuality to the two apparent factors in its causation—*sexual need*, and *absence of normal sexual desire*.

In defence of the proposition assumed, it is proper to point out that, in homosexuality, there is no weakening of the sexual instinct, no enfeeblement of will, no failure of desire; the impulse simply takes the wrong road; following that road, however, with an intensity quite equal to, if indeed not greater than, the normal.

Such intensity is shown, not only in the radically changed mode of feeling, manners, dress, calling and character, of the individual, but in so complete a modification of the very aspect and facial expression, as to suggest, not so much the *departure from an old type*, as the *formation of a new one*. In this respect I am inclined to differ, somewhat, from Westphal's definition of the abnormality as "a congenital reversal of the sexual feeling, with consciousness of the abnormality of the manifestation;"² most of the

¹ For a comparison of views on this interesting subject, the reader is respectfully referred to the works of Tardieu, Hofmann, Magnan, Shaw and Ferris, Krafft-Ebing, Chevalier, Lombroso, Tamassia, Brouardel, Havelock Ellis and Lacassagne, as fairly representing the best class of thinkers along sexual lines.

² *Archiv f. Psychiatrie*, II, 73.

cases of homosexuality coming under my personal observation displaying such belief in, and identification with, the *sex assumed* as to constitute a very complete psychical actuality.

Krafft-Ebing has endeavored to associate this peculiar condition with functional degeneration, and a partial manifestation of a neuro-psychopathic habit which is in most cases hereditary;¹ showing slight divergence, though in a way different from my own, from Westphal's view; who, while admitting his inability to decide whether the symptoms are of neuropathic or psychopathic origin, still holds fast to the idea of congenitality in every case.

While not denying the truth of the latter idea, so much as our ability to *prove it*, I shall, for convenience, still continue to use the term "congenital invert," just as I purpose using the name *urning*, to designate those homosexual inverters having desire for their own sex exclusively; although I am not entirely in sympathy with Ulrichs's somewhat fanciful classification.

But, however views may differ as to its beginning, it cannot be denied that the sexual life of these individuals manifests itself at an abnormally early period; not infrequently the perverse tendency exhibiting itself in acts and feelings quite outside the real sexual sphere. There is, for instance, in many cases a marked and greatly exaggerated development of the psychical character; exhibiting itself in religious mysticism, artistic aptitude, love of poetry, romance, and frequently that intellectual genius which approaches dementia, which Lombroso so ably defines,² and to which Dryden's immortal couplet so graphically applies:

"Great wits to lunacy are near allied,
And thin partitions do their bounds divide."³

Coexistent with the numerous psychical hallucinations of contrary sexual feeling, will be frequently found such actual neuroses as hysteria, neurasthenia and the several epileptoid conditions which have been thought, as a rule, to have their root in heredity; at least, until the recent revolution against Lombroso's pet theory has given the current of scientific thought a wholly contrary direction as to the influence of prenatal conditions on psychical phenomena.

¹ *Loc. cit.*, p. 225.

² "The Man of Genius."

³ The remark of Aristotle, *nullum magnum ingenium sine mixtura dementiae*, bears out the same view; and that the sexual passion is not wholly destitute of a similar dementia is supported by the statement of Josephus, that a celebrated Roman prodigal gave a hundred sesterces for a single night with Lais of Corinth; and that of Gellius, *ducenta drachmarum millia pro unica nocte*, which represented the price paid by Mundus for a similar season with the divine Paulina. (Joseph. Antiq. Jud., lib. 18, 4; Gellius, II, 8.) On the insanity of genius, see also Moreau, "Psychologie Morbide;" Lélut, "Demon de Socrate;" and Nisbet, "The Insanity of Genius," London, 1891.

The somatic¹ character of contrary sexual feeling is shown by the fact that the dream of the male urning has always for its object a male companion; while the dream of the normal man, which brings sexual passion, erection and ejaculation through a mental picture of a beautiful, voluptuous, or much loved woman—so real that the very acts, movements and pleasurable sensations of intercourse are unconsciously reproduced—is never known to the invert.

So the female finds her satisfaction only with a female; but it must not be assumed that the invert's pleasure is the less intense on that account, in either case; facts being abundant to prove that, before the sexual neurasthenia culminates in weakness, and irritability of the ejaculation-center, in the male urning especially, enjoyment is sometimes abnormally intense, and only marred by the social and legal barriers which stand in the way of its open indulgence.

As I shall find occasion frequently to make use of this word "urning," a reproduction here of Ulrichs's classification, from which it is derived, may not be out of place:²

The Human Male	{	1. Man, or Dioning. He becomes an Urniaster, when he has acquired the tastes of the Urning	{	Manning
		2. Urning		Weibling
		3. Uranodioning		Zwischen-urning
		4. Hermaphrodite		Virilized Urning

We see in this diagram only three distinctions necessary to observe—the dioning, normal man; the urning, abnormal man; and the hermaphrodite, bisexual man; the same rule, only reversed, applying to women. So far as the present work is concerned the second individual of the group only need be remembered.

In this connection and before proceeding to discuss the psychology of the subject, it is curious to observe that the notion of an original hermaphroditism, or bisexuality, in the human species is of historical as well as physiological antiquity. In the book of Genesis we are told that God created man in His own image, *male and female* created He *him*—not *them*, as translated, since the creation of the woman, from the

¹ It is necessary to remark that both here and elsewhere I use this word in its medical sense, as meaning what pertains to the entire organism, both mental and physical.

² See "Memnon," etc., Karl H. Ulrichs, Schleiz, 1868; also H. Ellis, *loc. cit.*, II, 228.

body of the man, was a quite subsequent act—bidding him, *long before the creation of the woman*, to be fruitful, and multiply and replenish the earth.¹ These commands are all contained in the first chapter of the book; and it was not until the *second chapter* that the Lord, finding "it was not good for man to be alone," made him a helpmeet, woman, in the manner described.

The myth related by Aristophanes, in Plato's **Plato's Myth** "Symposium," has also a distinct bearing, not only upon this primitive account of creation, but upon Ulrichs's speculations as to the origin of sex. According to the myth, human beings, instead of being androgynal, had originally *three distinct sexes*. Men were the children of the sun; women, of the earth; hermaphrodites, of the moon. They were all round, with two faces, four feet and two sets of reproductive organs each. In the case of hermaphrodites, one set was male and the other female; but Zeus, on account of their strength and insolence, divided them into halves; and since that division the halves have always striven to reunite themselves with their corresponding halves, finding satisfaction in the carnal congress, male with male, female with female, and males and females with each other.²

¹ It would be idle to speculate—assuming the bisexual theory to be correct—on the *modus operandi* by which auto-fecundation was to have been accomplished. But of one thing my reading and reason have convinced me. Whether the original man had separate and distinct organs, male and female, and fecundation was to have been brought about by reciprocity of action on the part of those organs, precisely as now, or whether insemination was to have been carried on as among flowers and plants, today, *the pleasure attending the procreative act is much more largely evolutionary than creative*. The love of Adam and Eve was agapæous rather than sexual; founded on reverence and reason, rather than on sensual passion; and the many instances recorded in Scripture where impregnation took place *in sleep*, and unconsciously to the male, as in the case of Lot and his two daughters (Gen. ix), go far to prove the hypothesis. The pleasure of the savage in the sexual congress is not equal to that of the civilized man; precisely on the same physiological grounds that the former is incapable of suffering the same intensity of pain as the latter, under torture; giving rise to the reputed courage and stoicism of the savage under suffering, converting into a sublime moral quality what is purely a physiological condition, and verifying the scientific accuracy of Ella Wheeler Wilcox's beautiful sentiment that "the mark of rank in nature is capacity for pain, and the anguish of the singer makes the sweetness of the strain."

² *Vid.* Plato's "Symposium," Jowett's trans., pp. 191-2. The original story of Aristophanes is that in the beginning men had four arms and four feet, but esteeming themselves gods from this peculiarity, Zeus, for their pride, separated them into two halves, each with two feet and two arms; and ever since they have looked to Love, the divine fire, to weld them together again. Thus Vulcan, meeting two lovers, and telling them he would do for them what they asked, they responded—"O Vulcan, the gods' great smith, we beseech thee to work us anew in thy furnace, and make us one!" Which he did. Much more may be found in the writings of Leon Hebræus, and in Valesius, lib. iii, on the same subject.

This somewhat fantastic theory of the sexual creation, which Ulrichs made the partial basis of his speculations, and which savors more of highly wrought Corelli, or Bram-Stoker romance, than cold, latter-day reasoning, is cited rather to show the devious trend of the human intellect, in dealing with the psychology of sex, than for any practical purpose to be subserved by its deductions.

And the same may be remarked of the proposition of another author, Mantegazza,¹ who endeavored to account for contrary sexuality by an error of nature, in distributing to the rectum certain sexually sensitive nerves originally intended for the genitals; thus reversing the seat of lustful sensation, and accounting, or endeavoring to account, for sexual abnormality on a purely, physiological ground.

Not to mention the well-known fact that many men are inverted to whom intercourse by the rectum is avowedly abhorrent, this ridiculous theory of a usually acute reasoner makes no provision whatever for the psychical side of the subject; nor any effort to explain those numerous phases of inversion where men are passionately attached to men, and women to women, without, as I have heretofore shown, the *slightest desire for sexual intercourse*.

The explanation of contrary sexual feeling by Krafft-Ebing, that it is a peculiarity *bred* in the descendants but *rooted* in the ancestry,² strikes me as being not only the acutest, but most conformable to reason, that I have yet encountered. The hereditary element may be an abnormal tendency toward the same sex, in the parent, strengthened and developed by external causes into positive inversion, in the child; but, until we know something further of these minute and marvellous processes in reproduction, by which the egg-cell develops, either directly or indirectly, into its parental analogue and resemblance, repeating, through long cycles of synthetic metabolism, peculiarities and characteristics which may have arisen originally from spontaneous variation, we may as well deal almost wholly with external causative influences, and content ourselves with the vulgar apothegm that "like begets like," restricting our inquiries to facts and phenomena susceptible of actual demonstration.

The remark of Richter that "the clue of our identity, wander where we will, lies at the foot of the cradle," a repetition of which is found in the common saying that if you want to reform a child you must begin with its grandfather, is doubtless true, within certain limits; but,

¹ "Fisiologia dell' Amore," 1886, p. 106.

² *Loc. cit.*, p. 228.

While homosexual tendencies may be traced in **General Remarks** the history of almost every people, it is extremely **on Homosexuality** difficult, as I have more than once remarked, to separate acquired homosexual vice from true congenital homosexuality. And yet, the cases quoted, as well as many others readily to be recalled, present so many features or points of true organic impulse that a total denial of the latter seems impossible; although I still hold that the classification of modern writers on this point is by far too arbitrary.¹

There is not the slightest evidence to show that homosexuality in Greece, where it may be said to have reached its zenith, was an inborn, or congenital, perversion. Parmenides, Aurelianus affirms, believed it to be hereditary; and Aristotle also, in his essay on physical love, seems to distinguish in a hazy kind of way between the acquired and congenital forms of the abnormality; but, on the whole, so far as definite scientific data is concerned, the evidence appears to be almost entirely negative.

I have carefully selected the cases presenting the strongest evidences of congenitality for purposes of absolute fairness; and those who fail to find in them sufficient internal proof to establish the theory, while not repudiating it altogether, should withhold judgment until further research, as intimated in the preceding note, shall have materially enlarged our knowledge respecting it. Meantime, I merely intimate my own agnosticism by an acceptance only in part of the established method of classification.

A condition in which the normal heterosexual **Psycho-sexual** impulse contains a trace of homosexuality, or the **Hermaphroditism** latter a portion of the former. In probably plainer terms, when, along with habitual desire for the same sex, desire for the opposite sex may occur, or when habitual desire for the opposite sex is associated with transient desire for the same sex, one desire being secondary to the other in degree, and the weaker manifesting itself only episodically, or under conditions of unusual sexual stimulation.

Thus, married men, who will be found, however, to have usually some

¹ In more than one place in this work the reader will doubtless be struck with the fact that the author, while recounting the various views of others, refrains, for the most part, from expressing his own. This is intended to imply that further research is not only possible but necessary. When all arguments are exhausted, only, is the writer justified in formulating a conclusion; in all other cases, as Goethe wisely remarks, the inquirer being "simply one of a jury." All departments of human knowledge necessarily blend with one another, and in order to a complete view of any one, we must take more or less cognizance of all the rest. I take it that the main purpose of a work of this character is to review what has already been written on the subject, add whatever is possible of original knowledge, suggest probabilities, as well as the application of given principles, and then leave his work to the judgment of his readers; particularly where, as in this case, those readers are presumed to be careful students of the same subject.

pre-existing homosexual taint, will frequently sustain sexual relations with men;¹ and married women with other women; although I doubt whether the occurrence of such phenomena, or the definiteness of the feeling involved, warrants the separation of the latter from the sphere of simple sexual inversion; or bestowing upon it very different treatment, or consideration, than the latter calls for.

Many cases of uxorial and marital coldness may, possibly, be thus accounted for; but it is always well to remember that, even to the pronounced homosexualist, intercourse with the opposite sex is rarely, if at all, wholly impossible; and also, that to many who have forsaken the homosexual, and adopted, permanently, the heterosexual rôle, traces of the older instinct will frequently appear; so that a differential diagnosis between simple inversion and psychosexual hermaphroditism, so long as any vestiges of normality survive in the abnormal, or any symptoms of abnormality, appear in the normal, is not only difficult, but impossible, from a standpoint of strict scientific accuracy.

A man may be a confirmed masturbator, and yet enjoy fairly healthy intercourse with a woman; another man, by the mere vigor of his *vita sexualis*, may be led into pederasty, or *fellatio*; while a third, though normally homosexual, may be drawn into heterosexual relationship by some æsthetic, or ethical, factor which he found lacking in the contrary case. Thus, everything considered, the line of demarcation seems so faintly drawn between the two conditions as not to justify, in my view at least, the separate treatment which Krafft-Ebing, and other writers, have accounted them. I have seen fit, therefore, to include the phenomena of both, where I judge them properly to belong, among those of simple sexual inversion.

There is probably no other cause which has been more potent in developing homosexual practices among men than the dread of disease. Among the Greeks, Romans, Babylonians and Egyptians, it lay at the very bottom of their pederasty and masturbation; and in the Proverbs of Solomon,² as well as various other places in the sacred text, we have unpleasant suggestions of what night-visits to the prostitutes of the times might produce in the way of painful remembrances.

The Hebrews had the depraved tastes and habits, as well as the diseases, of the Asiatics. Without mentioning the awful fate of Sodom and

¹ Krafft-Ebing, *loc. cit.*, p. 231, note.

² Prov. v, 11: "Et gemas in novissimis quando consumeris carnes tuos et corpus tuum." I give the Latin version of the Hebrew text as the more forcible. And again in the fourth verse: "Novissima autem illius amara quasi absynthum, et acuta quasi gladius biceps" (the consequences are bitter as wormwood, and sharp as a two-edged sword).

Gomorrah, of which the term Sodomy is a perpetual reminder, the fact that Moses was compelled to forbid incest, bestiality, and abnormal sexual intercourse among his people, is the very best evidence that such vices existed; and when they, as well as legal prostitutes, were prohibited in the Hebrew camp, the people, very naturally, visited "strange women," particularly the Midianite whores, and the "daughters of Moab." These "daughters" initiated them, willingly enough, into the worship of Baal Peor, or Belphegor, a sort of Oriental Priapus, whose temples were simply theatres of the most flagrant debauchery, and in which the homosexual element was, you may be sure, not wanting.

Rosenbaum tells us¹ that the very name, Baal Venereal Epidemics Peor, signified among the Hebrews the god, Penis,

How Spread to whose temple on Mount Peor the young girls repaired regularly to prostitute themselves; where the Midianitish woman was "stabbed through the belly" by Phinehas, and where Moses slew twenty-four thousand, as the original reads, of the people, to stay the plague which had been introduced by the Moabitish prostitutes.²

Can we wonder, then, in view of the terror which such venereal epidemics naturally inspired, that homosexual practices were so universally adopted?

Likewise in India, as we are informed in the *Ayurvedi*, a medical treatise at least four thousand years old,³ we are given such a fearful picture of the ravages caused by communicable venereal diseases that the escape, which the people are well known to have sought, in contrary sexual practices, seems not only reasonable but, in some measure, at least, both justifiable and proper.

¹ "History of Syphilis in Antiquity," Halle, 1845. As it was quite a current belief in antiquity that angels could have carnal copulation with women (see Gen. vi, 2), the custom of offering a girl's virginity to the god, in pagan countries, is not at all remarkable. In early Japan a young girl was brought every month to the idol, Teuchedi, and left in the *fotoqui* of the temple to be deflowered, the god being commonly served by a priestly proxy; and Herodotus tells us that in the great temple of Belus, in Babylon, there was a beautiful chapel—*splendide stratus lectus et apposita mensa aurea*—a fine bed, a table of gold, etc., which were never used except by the women whom the god made choice of, out of the thousands offered daily for his service. The same custom was practised in Thebes, and in Nineveh; in all cases the pleasant duty of accepting these sacrifices of women falling to the priests.

² Numbers, chap. xxv. The ninth verse reads, in the original, "Et occisi sunt viginti quatuor millia hominum"—not by the *disease* but by the *steel*. Those who may question this rendering, are respectfully referred to both Josephus and Philon, who expressly state that this measure was ordered by Moses at the command of God.

³ Vid. F. Baudry, "Etude sur les Védas," Paris, 1855; Royle, "Essay on the Antiquity of Hindoo Medicine;" and the "Ayurvedi" itself, translated into Latin by Dr. Hessler, of Erlangen.

Prostitution there, as in Chaldea and many other Oriental countries, existing in its three forms—legal, hospitable, and religious—so completely governed all classes of society that few, if any, escaped its penalties. The two latter forms may require a word of explanation.¹ By

Distribution of the Contagium hospitable prostitution is meant that primitive custom of putting a guest in the host's place, as a mark of honor; outdoing in this respect even the proverbial hospitality of Scotland and Ireland. Now custom required that the traveller who occupied for a night his host's bed, with "the privileges and appurtenances thereunto appertaining," should make the obliging wife a little present of some kind, in recognition of her *courtesy*; and, Oriental travellers at that time being as a rule always better supplied with chancres than shekels, it is easy to see how the former, particularly if the traveller made many stops by the way, should have come into a very wide circulation.

Among the Early Hebrews The fact is that, while in later years the Jews became noted for their sanitary cleanliness, at the time of which I write, it was difficult to find, as it always is among the Orientals, an *undiseased woman*.

From the East, then, the cradle of sexual vice, as well as religion, homosexuality spread to Greece, Rome, and other countries; and it seems strange that, as far as I have observed, no medical writer has hitherto given it the prominence it demands, as an avenue of escape from venereal contagion. Even Dufour, in his voluminous work on prostitution, and Ricord and Buret, in their equally valuable treatises on the diseases incident thereto, seem to have overlooked the sanitary feature of the case, in their keen search for psychological causes; and, as the hen will always reach for the grain of corn farthest away, to have gone back to the origin of civilization, and the very brain of Jove himself, for what lay right beside them.

Another Means of Propagation The three most celebrated courtesans of antiquity, and possibly of the world, with all due respect to later pretensions—Aspasia, Phryne, and Lais—were all diseased; and as their fabulously high prices for sexual entertainment—as high as five hundred dollars a night—rendered them only accessible to the very rich, and as the nobleman of Athens would not degrade himself with the common *dicteriadæ*, or ladies of the public bawdy houses instituted by Solon, who were subjected in some slight degree

¹ Hospitable Prostitution was loaning the wife to an honored guest. Legal Prostitution was that carried on in the licensed bawdy houses, and Religious Prostitution was the offering of the maiden's virginity to the god, usually through the priests, but sometimes through one selected by the girl herself.

to sanitary supervision, the happy thought occurred to him to shift the duties of these delightful damsels to one of his own sex; and it is from that starting point that acquired homosexuality, I believe, took its rise in Greece.

There was rarely anything congenital, at that period at least, in the art of the Sodomite. It was purely one of acquisition; as it was also in Rome at a corresponding period, where the terms *cinædi*, *pathici*, and *pædicones*, represented a class of youths who, for a given sum, and not always because they had a taste for it, surrendered themselves as passive instruments to the unnatural lubricity of the debauched Romans.

But along with these debased creatures, who gave their hands, mouths, and rectums indiscriminately and passively to the sexual act, were the active participants, the *fellatores* and *fellatrices*, who, male and female, played the active rôle in the revolting vice. In addition were the *irrumator* and *cunnilingus*, men who used the tongue to gratify women, a frightful habit which, under the caption of sapphism, or Lesbian love, I shall deal with later.

Thus, as the testimony of the Roman poets clearly points out, in their mad effort to escape the venereal plague which infected the genitals, they only succeeded in transferring it to other seats, the mouths and throats of the *fellatores* becoming so foul from infection as to justify the exclamation of Martial—"thou sayest that lawyers and poets have a bad breath; but, Zoilus, it is still worse with the fellator!"¹

Perseus speaks of a certain individual whose "tender mouth conceals a putrid ulcer,"² and Cotta Messalinus, "who had exhausted himself by all the excesses of debauchery," the progenitor of that celebrated nymphomaniac empress, who, deserting the couch of the imbecile Claudius, used to spend her nights in the brothels, leaving next morning, as the poet says, "exhausted but never satisfied," carried, himself, on his face and eyelids, the distinctive marks of the "rotten race of Messala."³

But leaving these far from savory or enticing phases of Roman civilization, and coming down to the present, I wish first to consider perverse sexual acts not springing from actual perversion of instinct, as most nearly typical of the acquired habit. Among these may be classed the homosexual attempts of half impotent masturbators, or worn out libertines; those of imprisoned men, and women, denied the legitimate outlet

¹ Lib. xi, Ep. 30.

² Sat. iii, v. 113.

³ "*Messalæ lippa propago*," Aulus Perseus Flaccus, Sat. ii.

of their passions; and, for the same reason, the homosexual contacts of sailors, soldiers, and boys and girls herded separately in boarding schools.

Dr. H. D. Wey, physician to the Elmira Reformatory, New York, writes, "sexuality is one of the most troublesome elements with which we have to contend. I have no data as to the number of prisoners who are sexually perverse. In my pessimistic moments I should say *all were*; but probably 80% would be a fair estimate. The way some of the men, with features suggestive of femininity, attract others, reminds me of a bitch, in heat, followed by a pack of dogs;"¹ and, in reference to the vice among pupils in our common, and advanced schools, it has been remarked that although many pass through school-life without forming any passionate sexual relationship, there yet remain a large number who date the development of homosexuality from its influences and examples.²

Next in causative importance, possibly, is masturbation. Every masturbator reaches a point at some time when, startled at the discovery of the evils which inevitably follow the vice, he strives to abandon it, and to return to that normal habit of sexual intercourse for which his psychical and physical condition renders him peculiarly, for a time, at least, unfit. When he does attempt the natural sexual act it is very apt to result in a *fiasco*; and disappointed, ashamed, and disheartened, he has reached the "psychological moment" for intercourse with his own sex, should opportunity or temptation occur. Instead of auto-onanism, mutual masturbation with a friend presents not only more highly exciting surroundings, but a greater degree of psychical pleasure; and from mutual masturbation to reciprocal pederasty is not only a frequent, but a very easy transition.

Where a stronger aphrodisiac effect is exercised by one of the same sex, than one of the opposite sex, a suspicion of congenital tendency may reasonably exist; but in cases of simple reversal of sexual feeling, the phenomenon is far oftener one of cultivation and habit, of which the following is typical:

"My sexual life began in my thirteenth year. I had my first ejaculation when fourteen. Seduced into masturbation by two older schoolmates, I practised it, partly alone, partly with other boys; and, in the latter case, always with thoughts of the opposite sex. Later, at the university, I went home with a friend one evening, and in his room, both being in a mild state of intoxication, I grasped him by the genitals. He made slight opposition, and I accompanied him to his room, where we spent the night in mutual masturbation. From that time we indulged in it quite freely, and shortly after began to practice *fellatio*, or mouth-intercourse, with resultant ejaculations.

¹ Quoted by H. Ellis, *loc. cit.*, II, 16, 17.

² *Ibid.*, p. 190.

"My visits to whore-houses, which had been frequent up to that time, were discontinued; I finding in my male friend a perfect and *satisfying substitute* for female intercourse. Naturally, the thoughts of women receded more and more into the background. I began, on the contrary, to think of men—young, handsome men, with big penises—preferring those from sixteen to twenty-five; and strangely enough, those dressed in trousers of Manchester cloth, or leather, excited me most. It seemed to me that the mere touch of such trousers aroused my passion; while unbuttoning them, grasping the penis and kissing the young man, were simply the greatest delight.

"My sensibility to female charms is dulled; yet in sexual intercourse with a woman, particularly if she have well-developed breasts, I am always potent without the help of imagination. That my sexual sense is partly reversed is, I believe, somewhat due to *convenience*. The labor of entering into a relation with a girl is a matter of too much trouble.¹ Again and again I have resolved with all my might to fight against onanism, but am still unsuccessful. When I feel the sexual impulse gaining strength, instead of seeking the natural act, I masturbate, seeming to derive from this the greater enjoyment. And yet, experience has taught me that I am potent with girls without thinking of masculine genitals.

"In one case, however, I did not attain ejaculation, because the woman, who was in a brothel, was very repulsive. I cannot avoid the thought that my contrary sexuality is the *result of onanism*; and it depresses me to feel that I am not strong enough to overcome this vice by my own will power."²

Careful consideration of the psychical side of this case will convince us that it was one of acquisition purely; while, in that to follow, although there are certain neurotic tendencies revealed on the mother's side, they were in no sense greater than are compatible with perfectly healthy parentage, justifying me, I think, in placing it in the same category with the former, as a case of the acquired habit.

He remembers playing with his little sister at "father and mother;" remembers the nurse-maid telling him that, at her last place, the boy she

¹ The present writer received a very singular reply from a young man whom he questioned as to the latter's practice of homosexuality. "Aw, girls are too hard to git! They're stuck on themselves, too. They think every time a fellow tries to get up their flue that he's dead in love, and wants to *marry them*. Boys do it for fun, and there aint no danger of getting disease, or getting into trouble." Bating some possible improvements in grammar and orthography, the above suggests very fairly the gist of sexual philosophy, as understood by a certain class, and not a small one, of young men at the present time, particularly in large cities.

² "Psychopathia Sexualis," pp. 191-193. The word onanism is used here, and elsewhere, in its commonly accepted sense, signifying masturbation.

was nursing had sustained regular sexual relations with *his sister*; but, being only eight years old, does not think her talk produced an erection, or any erotic thought.

She used to speak freely about his "little tassel," but attempted no further liberties with him. At ten he fell desperately in love with a girl of twelve, whom he had seen in a theatrical performance; bought a photograph of her, and used to kiss it passionately in secret.

"At twelve," he says, "my father's footman, who must have been educating me rapidly in sexual matters, came into my room one night and tried to put his hand upon my penis. I had an erection, but resisted him for a time, until, overcome by the sensation, I yielded. Stopping a moment in his process of masturbating me, I remember pushing his hand away and frantically finishing the act myself. When I sank back exhausted, he took out his penis and deliberately masturbated himself before me, until the orgasm occurred. I could hardly sleep afterward from excitement. I felt I had been initiated into a great and delightful mystery. From that on, I fell readily into the habit of masturbation, the man telling me he was *surprised I had n't learned of it before.*"¹

This man afterward developed homosexuality in all its forms; a development clearly traceable to the footman's first tuition; but, although desire for the opposite sex became necessarily feeble, as a result of his abnormal sexual practices, there were no manifestations of true effemination, or psychical reversal, such as are usually found in cases of so pronounced a type.

The exceedingly early age at which homosexual habits first manifest themselves, renders it extremely difficult to determine, with any degree of certainty, whether a specific case be one of exclusive acquirement, or assisted by prenatal influence. Sometimes the acquisition is *forced* upon the unwilling victim, almost *vi et armis*, by the constant solicitations of a friend, particularly in the cases of boys.

An instance is recorded, as to the acquisition of the habit of masturbating, to which the school experience of more than one reader will furnish an almost parallel example, of a boy asking his parents to withdraw him from a certain school, and giving as a reason the shocking fact that the other boys in his dormitory, eleven in number, made a regular practice of waylaying him in the hallway, at night, and *masturbating him forcibly.*

While one or two held him down, another was selected to perform the

¹ H. Ellis, *loc. cit.*, iv, 228, *et seq.*

operation, who rubbed his penis to the tune of some fast, comic song, or dance, the fellow being admitted to this privilege who could do it to the fastest and most rollicking air, producing a quickstep which, however enjoyable to the audience, was little relished by the victim, who found, however, not so much fault with the tempo or the music as the character of the dance.¹

There has been so pronounced an attempt, in late years, to associate every physical and moral abnormality, sexual inversion especially, with so-called "degeneration," that a few words in reference to the latter term may not be out of place. Accurately speaking, every individual who deviates from a common standard is a degenerate. In this sense the sexual invert is a degenerate. So is the color-blind person, the religious fanatic, the kleptomaniac, the incendiary, the misogynist, the man who parts his hair in the middle, and the man who eats too much.

Much has been said and written about the "stigmata of degeneration" by persons who profess to regard the culmination of these as an accidental, or episodic, syndrome of hereditary constitutional taint; without pausing to consider just what such a vague generalization means, or involves.

When we are brought face to face with a number of well-defined abnormalities in an individual, though they may, as I have before stated, have an hereditary basis, they are quite as likely to be the result of simple obsession from without; and in any case, there can be no greater tendency in the parent impulse to manifest itself in increasingly concrete forms, than to become diffused into diminishing minor abnormalities; the suggestion of Näcke, that an inverted impulse is an obsession, developing from a neurasthenic root, appealing to the mind with a considerable degree of philosophic force.

If acquired characters were under all circumstances cumulative, there would be no *normal being* in the world; and if heredity were half so potent in the production of sexual inversion as literary and journalistic cant would lead us to suppose, heterosexual marriage would long ago have disappeared as an institution from the earth.²

We find in the peculiar notion of the Scythians, that the men were all women, as recorded by Herodotus in "Clio," and mentioned elsewhere in this work, a case of wholesale sexual inversion due to *psychical influence alone*. Notwithstanding the explanation of Hippocrates, who

¹ H. Ellis, *loc. cit.*, II, 46-48.

² All things considered, I am inclined to agree with the dictum of a certain witty writer, that the only vice which we really and unmistakably inherit from our ancestors is that of *getting married*.

being a physician naturally felt disinclined to admit other than natural causes for the phenomenon, that disease of the jugular veins, from continual riding, had produced it,¹ there can be little doubt that it was, *ab initio*, a simple case of psychical inversion, in which their supposed impotence was looked upon as a divine punishment.

It is unquestionable that the mind is capable of "Instinctive Test" producing not only such, but even greater, effects of Inversion upon the physical mechanism; but, on the other hand, those who find the beginnings of homosexual feeling in environment, defective education, and other psychological influences, will equally fail in satisfactorily accounting for every instance of its manifestation. A normally-minded male may be reared amid the most feminine surroundings, and associations, and yet preserve his sexual masculinity; while, if he be otherwise predisposed, through neuropathic or prenatal taint, no association with men will prevent his lapsing into inversion. It seems to me, in all amphibolous cases, in view of the ætiological difficulty which confronts us when we attempt their classification, that what we may call the "instinctive test" ought to prove the most conclusive.

When a person feels, without any previous habitude, a psycho-sexual attraction toward an individual of the same sex—producing desire, and even orgasm, by pure psychical influence, and without artificial means—that person is homosexual by instinct, and no question of acquisition need be entertained.

But when a man or woman is seduced into, or performs homosexual acts without his, or her, own initiative, and without previous instinctive preferences for such acts, cultivated homosexuality may be inferred.

The following is a case in which, upon a weakened Classical Case of *vita sexualis*, the latter due to prolonged masturbation, Cultivated with neurasthenia and partial impotence, was grafted Inversion the homosexual habit:

Patient healthy, strong, lively, and of a sensual temperament. Masturbated while a boy. Had intercourse with a female

¹ The Scythians spent their lives in the saddle. The warrior drank the blood of the first man he slew in battle, imbibing therewith, as he supposed, his adversary's prowess; if he obtained a suit of the king, it entitled him to drink wine from his enemy's skull; and the peculiar sex-belief of the people, it is not unreasonable to suppose, was strengthened and fostered by the idea that they were autochthonous, descended from a union of the god Targitaus with the river Dneiper, and therefore lifted above the ordinary conditions and necessities of sex. For a further account of this remarkable people, the sex-legend of whom, as related by Hippocrates (*De Aere, etc.*), is undoubtedly apocryphal, see Herodotus, iv, 1-82, 97-142; Diodorus, ii, 43, *et seq.*; and Pliny, H. N., iv, 44, the latter of whom alludes to the Scythians as Aroteres.

at the age of fourteen, with normal enjoyment and power. At fifteen, was seduced, homosexually, by a grown man, who performed manustupration on him. At maturity, committed venereal excesses, becoming in consequence neurasthenic, and afflicted with feebleness of erection and premature ejaculation.

In this period of declining potency, he began to feel desire for little girls, which increased as his virility diminished. From this he developed an inclination for young boys, being impelled, finally, to approach them sexually. He experienced vehement erections on touching them, losing even his partial desire for females, and allayed this sexual excitement by masturbation. He attributes his present homosexuality to excessive masturbation; and while free from "degenerative" symptoms, presents those of sexual and spinal neurasthenia.

With this case I conclude my remarks on acquired homosexuality, proper; the following six sectional subjects presenting instances of its modified manifestation, and requiring, obviously, a partially separate treatment.¹

There are forms of acquired homosexuality in which the patient undergoes a radical change of character, both in thought and feelings, becoming, in impulses, desires and psychical personality, a member of the opposite sex; in the case of eviration, the man becoming a woman;

**Eviration and
Defemination**

and in that of defemination the woman becoming a man.

The condition is exceedingly interesting from a medico-legal as well as social standpoint; one of considerably greater frequency than ordinarily supposed, and one in which we cannot be too careful in discriminating between the guilt and innocence of overt sexual acts. I have in mind, at present, a young man, gentle, affectionate, and, on all other points, morally intelligent, who is so radically convinced that he is a girl that no thought of masculine employment, or amusement, ever enters his mind. He works among girls in a large laundry, submitting to the chaffing of the male employees and the flouting ridicule of the females—the latter evidently not innocent of his true character—with a patient, hurt, and surprised look which is exceedingly pathetic.

He seeks female society, and avoids men, as he informed me, not from any sexual motive, although confessing to habits of homosexual intercourse,

¹ Instead of the usual tiresome repetitions of "clinical histories" it will be observed that throughout this work I have restricted myself to one or two, and those of *classical type*; a system, I believe, which will not only convey more forcibly the salient characters of each anomaly, but appeal more strongly to the reader's sympathy on grounds of brevity and conciseness.

but simply because *he believes himself to be a girl*, and naturally selects, so far as he can, feminine companionship and pursuits.

It is a typical case of eviration.

The corresponding condition of defemination among women, although not so frequent, is far from difficult to find in any large city; and my purpose in treating them both together, as well as the phenomena of Effemination and Viraginity, their antitheses, will be obvious to the intelligent reader.

The following classical case of cultivated eviration is taken from Krafft-Ebing's valuable treatise,¹ and is remarkable as one in which the sexual impulse was originally directed in normal channels:

"My parents were healthy. When eleven years old I was taught to masturbate by a playmate, and gave myself up to it passionately. Until I was fifteen I learned easily at school, but on account of my frequent pollutions became less capable, and was uncertain and embarrassed when called upon by the teacher. Frightened at my loss of capability I tried to give up masturbation, but the night pollutions became even more frequent. Then I sought houses of prostitution, but with little satisfaction; for, though the sight of a naked female pleased me, neither erection nor orgasm occurred, *even masturbation by a woman being incapable of producing either*.

"I grew ashamed before the girls, and ceased to visit such houses, and my inclination toward the opposite sex grew less and less.

"One evening, at the opera house, an old gentleman sitting near me began to court me. I laughed heartily, and entered into what I conceived to be his *joke*, when he said he was in love with me. I had heard, however, of hermaphrodites, and, thinking he might be one, felt curious to see his genitals. The old man was entirely willing, and went with me to the water-closet. Contrary to my expectation I found his penis normal, large and erect.

"This man followed me with his proposals for some time, fruitlessly; although I had heard of male-love for males, and felt my sexuality excited by his advances. Finally I went to the Promenade, where I had learned male-loving men were in the habit of meeting. Here I made the acquaintance of a blonde man, and allowed myself to be seduced. The first step taken, I have found, since, that kind of sexual love particularly satisfying to me. Our intercourse consisted of mutual masturbation; occasionally, *in osculum ad penem alterius*.

"I was then twenty-three, studying medicine; and sitting beside my comrades, on the beds of the patients, during the clinical lectures, excited me so intensely that I could scarcely listen to the lectures. The same year

¹ *Loc. cit.*, p. 197 *et seq.*

I entered into a formal love-relation with a man of thirty-four. We lived as man and wife. He played the man, and fell greatly in love with me. After a time I grew tired of him, was unfaithful; and, he becoming jealous, there were terrible scenes, which led finally to our separation. He became afterward insane, and died by suicide.

"From constant rectal intercourse I developed disease of the anus, which the professor thought was 'the result of sitting too much while preparing for the examinations.'

"In the society of gentlemen, I am silent and embarrassed; while with those like myself I am free, witty, and as fawning as a cat, if a man is sympathetic. In other ways I am frivolous, not ambitious, my profession is nothing to me, and masculine pursuits do not interest me. I am effeminate, sensitive, easily moved, easily injured, and very nervous. A sudden noise makes my whole body tremble, and I have to collect myself to keep from crying out."

The following case, from the same author, presents somewhat parallel features. The families of both parents were normally healthy, to the extent, at least, that no mental disease had appeared in either. The father, however, who was said to have lived fast, was inclined to be nervous and melancholic. The boy developed, sexually, at a very early age; being greatly troubled and frightened by nocturnal emissions at his fourteenth year. Remembers, while feeling some attraction toward men, of forming love-relations with little girls at as early as his thirteenth year. He took pleasure in "looking under the petticoats of his sister's friends," he says, and had erections when he touched the persons of his female playmates. As his sexual life developed, his inclination for boys became more pronounced. He fell in love with a boy playmate, and had lustful feelings when he touched him. Thought he was different in some way from other boys, and did not like to undress before them. He did like, however, to look at their penises, the sight of which gave him erections. About this time he learned both mutual and solitary masturbation.

At the age of nineteen, when he went to the university, his sexual appetite powerfully excited him; and at night he used to run about the streets, especially when partly intoxicated, looking for men. The difficulty of finding inverted men, he intimates, was what saved him at that time. He began to find pleasure in women, and had a love affair with a young girl of spoiled character, in which, he says, he spent many "wild nights." His homosexual nature, however, afterwards developed itself, associated with some symptoms of eviration; and, being an intelligent, as well as a moral-minded man, the frightful experiences he underwent in trying to overcome the abnormal instinct, when, as he says, he used to watch at

his window, when night fell, for some man to urinate against an opposite wall, so that he might see *his genitals*, are peculiarly pathetic.

In the more pronounced stages of eviration, amounting almost to paranoia in the sexual metamorphosis, the peculiar feeling of female lust, as difficult to describe as would be the taste of an apple, is sometimes almost agonizing in its intensity. The strange, hot, nervous, itching, copulative desire, with wetness of the vulva, and the spasmodic, *sucking movement* of the vagina, so well known to every lustful woman, are so real and uncontrollable with this class of invert, that psychical satisfaction is often obtained by merely assuming the dorsal decubitus, spreading out the legs and imitating, with corresponding voluptuousness of thought, the passive movements of the female in intercourse.

The reality, if I may use the expression, of these delusional sex-transformations is so great that the subject is totally incapable of sexual gratification by any other than the female rôle; but although comparatively infrequent, as phenomena in mental pathology, as stated elsewhere, such instances are by no means wanting in the annals of psychiatry.

Corresponding with the foregoing are the cases
Effemination which make up this category, the man undergoing
and Viraginity transformation *into the woman*, psychically, and the
 woman *into the man*. In homosexual intercourse, for of course there can be no other, the man acts the woman's part, and the woman the man's. In the first case, the indulgence takes the form of simple *succubus*,¹ passive intercourse between the thighs, or *ejaculatio viri dilecti in ore proprio*.

Sometimes passive masturbation is resorted to; but the commoner method is that of mouth-suction. The female of this class is amazonian, with a love for manly sports, and sometimes a very amazing show of true manly courage and fearlessness. She wears her hair short, and simulates men in the fashion of her clothing. She has pleasure in assuming male dress; and her character ideals are always either male, or those feminine personalities distinguished for great mental and physical energy. She

¹ The term *succubus* recalls to us the demon in mythology who was supposed to have the power of assuming a woman's shape in order to consort, sexually, with men. "This is the doctrine of the *incubi* and *succubi* male and female nocturnal demons which consort sexually with men and women. We may set out with their descriptions among the islanders of the Antilles, where they are the ghosts of the dead, vanishing when clutched; in New Zealand, where ancestral deities form attachments with females, and pay them repeated visits; and in Samoa, where such intercourse caused many supernatural conceptions," etc. Tylor, *Prim. Cult.*, 1873, II, 189-90. The belief that voluptuous dreams were real sexual unions, of this character, was a common teaching of mediæval medicine as well as of legendary belief.

whistles, sings rollicking songs, tells *risque* stories, and exhibits a man's liking for alcohol and tobacco.

On the other hand, the true effeminate affects female habits, manners, dress, voice and society; homosexual inversion, however, being common to both. There can be no question of the congenital origin of these two conditions. The depth of the psycho-sexual transformation, together with the actual change observable in even the skeletal form of the subject, in form and features, as well as voice and expression, preclude any possibility of exclusive acquirement.

There are few of us who do not know men remarkable for their womanish characters and physical conformation—wide hips, full breasts, round and fleshy limbs, falsetto voices, and sometimes, though not always, absence or paucity of beard; and, on the other hand, women, who in muscular build, narrow hips, mannish walk, rough voices, and general crassness of feature, have little about them suggestive of femininity.

These are conditions in which the more or less rudimentary instances of sex transformation, or perhaps more properly, pseudosexual development, just mentioned, are carried forward into still more pronounced types.

In androgyny and gynandry the sexual characters are so radically deflected as to produce an almost complete physical, as well as psychical metamorphosis; and a whole volume might be written on the theme alone. The conditions are perhaps most interesting, from a psychological standpoint, on account of the differences they present, in their phases, from those teratological manifestations of hermaphroditism mentioned elsewhere; but, as their distinguishing traits will appear from time to time in the studies to follow, and as their discussion here would involve a great deal of necessarily tedious psychosexual abstraction, it is perhaps best to dismiss them for the present, with the hazarded assumption that they are purely cerebral anomalies, associated with a high degree of psycho-sexual inversion.

The term *normal homosexuality* will doubtless surprise those accustomed to the conventional classification; at least until a

Normal Male little fuller thought shall be found, I think, to justify its use. The category includes, in contradistinction to the conditions already mentioned, only those males

Homosexuality who have sexual desires and inclinations for males *exclusively, and solely*, whether the desires and inclinations be congenital or acquired. I have ventured upon this new classification of such inverts—which differs radically from that of Ulrichs, Féré, Ellis, Krafft-Ebing and other distinguished psychologists—not with any purpose save but to unify, and if possible sim-

plify, the entire subject; giving it not only a greater degree of correctness but such a division and arrangement as will make it easier both to study and to follow, with a proper consecution of thought.

A *normal abnormality* may sound at first blush like a contradiction of terms; but I think a little consideration will suffice to convince the *prima facie* objector that the term is scientifically proper. The accepted definition of normality is *correspondence to a given type*; and as types are the product solely of observed *uniform continuance*, by parity of reasoning, it is not hard to see that, where an abnormality, so called, can be shown always to have existed in the individual without change, normal abnormality becomes not only possible in idea but strictly correct and rational in expression. If any basis of argument exist, it is to be found in the limitations of ordinary language as a vehicle of concrete scientific thought, or in the word normal, itself, rather than its synthetic associate.

Psychologically, the love of a male for a male is just *as real*, just *as exalted*, just *as normal* to the natural invert, mentally, morally and physically, as the love of a man for a woman. He deifies, idealizes, worships the male object of his passion, just as the man does the female; has never known any other kind of love; makes the same sacrifices, endures the same jealousy, suffers the same agonies from unrequited attachment, and behaves in all things exactly as does the subject of the orthodox heterosexual passion.

The bodily contact of a sympathetic man produces the same thrill that a sexually-minded normal man feels when he touches a woman whom he desires; except that, the impulse of the normal invert is *even stronger*, he usually suffering from a sexual neurasthenia in which both erection and ejaculation are more easily induced.

I state these facts in a spirit of scientific fairness to this unfortunate class of beings; to soften, if possible, the existing prejudice against them, and to show that, being no more accountable for their condition than the normal individual is for his, apart from the moral phases of the question, society has no more right to visit them with its opprobrium, or punishment, than it has to punish the demented, the idiot or the epileptic. I am not attempting to justify homosexuality, as did many Greek and Roman, as well as later and abler, writers of France, England and Germany. I do not think it can be justified on any ground. It is a dangerous, damning, demoralizing and widespread pathological vice; much more widely spread than commonly supposed, which should come within the purview of the law, not in the *vindices flammæ* of the Roman Code,¹ but according to the

¹ While Constantine, Theodosius and Valentinian passed laws against homosexuality, but little reading is required to show that the provisions of these laws were very feebly enforced. The Code Napoleon omitted to punish it; and in the French law of today

sublime principles of Christianity; and demanding, not alone the firmest measures of repression, but, that charity and intelligence which will understand its nature, while disarming it of its dangers.

These dangers are, briefly: *loss of self respect, loss of public respect, loss of health, loss of domestic happiness, loss of the joy of fatherhood, loss of the high ideals of life, and, if religion be a verity, loss of the immortal soul.*

I put the penalties in italics, to impress them upon the reader's consciousness at the outset; for, in the pursuit of a scientific theme, the writer's mind is usually too closely engaged with the phenomena of rational fact to pay much attention to questions of mere ethical morality.

The normal invert, if he marry, as is not frequently the case, is, or may be, relatively potent; but instead of thinking of his wife, during the act of intercourse, he calls up the image of a male; just as it is possible occasionally for a normal man to have psychological intercourse with a male, by fancying the latter a female. There is never natural heterosexual desire, however; and marriage is always entered into, if at all, for some ulterior purpose, financial, social or other. I have known such men, when partly intoxicated, or otherwise aphrodisiacally stimulated, to attempt connection with women; but in nearly every case fruitlessly, as they afterward informed me, the erection disappearing immediately at contact with the opposite sex.

At the same time, those very men were capable, at the *merest touch* of a sympathetic male, of the most powerful erection, and even ejaculation. Indeed I am surprised that any man should remain long in doubt on the question of sexual inversion, as many profess to have done; the matter of *pleasure from male contact alone*, without the concomitant inclination to contrary occupations, and associations, which usually accompanies such cases, being adequate proof of its existence. The following will illustrate this, as well as other features of the abnormality:

Case I "In my eighth year, inclination for my own sex made its appearance. I experienced pleasure in looking at my brother's genitals, and, inducing him to mutual fondling of those parts, had an erection at once. Later, in bathing with school-children, the boys excited a lively interest in me; the girls none. I had so little interest in the latter that, as late as my fifteenth year, I believed they also had penises.

"In company with boys like myself I took great pleasure in mutual mas-
there are only three conditions under which it becomes a crime: *outrage public a pudeur*, when it is performed with a possibility of witnesses; and, in absence of consent, with violence. It is penal in Germany, Austria, Russia, England and the United States, and with various modifications in Spain, Portugal and Holland.

turbation; and, at the age of eleven and a half years, amused myself with my comrades in this way, and by imitation-intercourse between the thighs. Violent erections caused me to play with my genitals, and I came finally to take my penis in *my own mouth*, which I succeeded in doing, after considerable and prolonged gymnastic training, by bending over.

"This induced the most pleasurable ejaculation; but, frightened by the act into the belief that I was a criminal, I confessed to a companion of sixteen. He quieted my apprehension, and we entered into a love-bond together. We were very happy in this, satisfying ourselves by mutual masturbation; and, even after a separation of some years, when I meet him now the old fire lights up anew.

"Later a physician, a friend of my father, seduced me by caressing me and practising masturbation on me. He advised me to give up solitary masturbation, as it was injurious to health; explaining that mutual onanism was not only harmless but the only way in which he could perform the sexual function.

"He had a horror of women, and had lived very unhappily with his deceased wife. This physician was a pompous man, the father of two sons, aged fourteen and fifteen respectively, with both of whom I, in the following year, entered into love relations similar to those I had with their father.

"While I was in relation with the latter, in our practice of mutual masturbation, he showed me both of our spermatozoa under the microscope, as well as various pornographic works, and pictures; from which, however, I got little pleasure, as I cared only for *male forms*.

"On the occasion of a later visit to him, he asked me to do him a favor which he had never yet enjoyed, and which he greatly desired to enjoy with me. He then dilated my anus with an instrument, and had intercourse that way, at the same time masturbating me, so that I had pain and pleasure at once.

"By this time I was quite grown, and had all sorts of signs made to me by women and girls; but I fled from them as Joseph did from Potiphar's wife.

"I was in my eighteenth year when, in a mild state of intoxication, I tried to have intercourse with a woman. It was accomplished by *forcing myself*; but I felt as guilty and degraded after it as I did after my first manustupration, and fled from the house in disgust. On another occasion, while perfectly sober, in spite of every effort of a beautiful, naked girl to give me an erection, I remained—no doubt to her unspeakable disgust—perfectly cold and unexcited, although at the same time the merest touch of a boy, or the sight of his naked genitals, would throw my penis into the most violent erection.

"When nineteen years old I made the acquaintance of two *genuine urnings* like myself.¹ One, aged fifty-six, was effeminate in appearance, beardless, of little mental endowment, possessing a powerful sexual instinct, that had been manifested at an abnormally early age, and had indulged in homosexual love since his *sixth year*. I used to sleep with him; and, along with being insatiable in mutual masturbation, he made me take a part in both active and passive intercourse by the rectum.

"The other was a merchant, aged thirty-six, of masculine appearance, and fully as passionate as myself. He, however, knew how to make his rectal intercourse so stimulating to me that I did not object to serve him passively. He was the only one with whom I ever found any pleasure in the method. He confessed to me that my mere presence gave him the most powerful erections, which, when I could not serve him, he had to relieve by masturbation.

"While pursuing these love affairs, I was clinical assistant in a hospital, and was considered capable and skillful in my work. I naturally sought out literature on the subject of my sexual peculiarity; finding that, while men regarded it as a crime, I could only recognize in it the natural satisfaction of my sexual desire. I knew that it was congenital with me; but, finding myself thus in opposition to the whole world, came very near insanity and suicide.

"Seeking to escape, I again tried to cultivate intercourse with women; but only with the old result of impotence, disgust and horror of the act. Being a military surgeon for a time, I suffered terribly from touching the naked forms of the sick soldiers, finding escape only in a love-bond formed with a young lieutenant, similarly affected. Again I experienced happiness, consenting for his sake to rectal intercourse, for which, he said, he had always longed.

"At twenty-three I went to the country as a physician, and was sought and esteemed. I satisfied myself with young boys; interested myself in political affairs, and made an enemy of the local clergyman. One of my boy-lovers betraying me to the latter, he denounced me, and I was compelled to flee. I went to the war (1870) as a soldier, hoping to meet my death, but did not, returning instead much matured and with many marks of distinction.

"I hoped the hardships of the campaign, and my age, had extinguished my old desires; but had no sooner recovered my health than they broke

¹ The subject of this sketch, a physician himself, has anticipated me in the distinction drawn between *genuine urnings* (normal homosexualists) and those whose homosexual impulses are only partial, or occasional; thus justifying, in the view of an educated member of the guild itself, the classification here adopted.

out anew. I sought then, as before, to force myself to intercourse with women; and it will seem strange to some that I, who at the sight or touch of the dirtiest male ragamuffin, had powerful erections, could not be brought to one by the coaxing and handling of the most beautiful naked woman. I knew a young girl, of whose respect and love for me I felt convinced, and married her, in the desperate hope that, through esteem and honor for my wife, I should be able to perform my conjugal duties and forget the past.

"The boyish appearance of my wife greatly assisted me. I called her my 'Raphael,' and, forcing into my fancy the image of a boy in embracing her, to induce erection, I actually became the father of four boys.

"But, if this fancy *ceased for a moment, the erection failed*. Finally I was unable to sleep with my wife; and, finding coitus more and more difficult, for two years past we have not slept together. My wife knows my mental condition, and her esteem and love for me may become estranged; but my sexual inclination for males is unchanged; and, unfortunately, too often forces me to become untrue to my wife.

"To this day, the sight of a youth of sixteen will put me into such a violent erection that I am compelled to masturbate. The sufferings I endure are indescribable. I have induced my wife to masturbate me, hoping to overcome my desire in that way; but what a boy's hand will accomplish, with infinite pleasure, in a *few seconds*, is only produced by her in *half an hour*, and with pain instead of pleasure. Thus I live miserably, a slave of law and of duty to my wife."¹

**Remarks on
Case I**

It is interesting to note that, according to the authority quoted, this physician claims to have had intercourse in his time with no fewer than six hundred normal inverts; and that only *ten per cent.* of these came, subsequently, to sexual intercourse with women; possibly these few with the unfortunate pseudosexual experiences just recorded. Another portion did not avoid women, although more attracted to their own sex; while the overwhelming majority were *lastingly and exclusively homosexual*.

He found in no single case abnormal formation of the genitals; although quite frequently there were distinct approaches to femininity in form, voice, complexion, manners and absence of beard. Development of the breasts was not infrequent. Indeed the physician himself, from his thirteenth to his fifteenth year, had milk in his mammæ which his boy-lovers sucked out. All his acquaintances seem to have been affected with abnormal sexual desire; which I have not found to be the case in the instances, comparatively few, however, coming under my own observation.

I have found the abnormality to be that of fashion, rather than force;

¹ Krafft-Ebing, *loc. cit.*, p. 258, *et seq.*

the *vita sexualis* distinctly weak, as a rule; and its satisfaction far more quickly accomplished than in normal heterosexual intercourse. The majority of this physician's cases felt an instinct for the *active* or masculine rôle, the minority for the *passive*, or subjective part.

I have given a very full history of this single case, in all its details, for two reasons. One is that clinical histories possess a considerable degree of sameness and tedium, even when given with the greatest heed to literary grace, and the other is that the case, better than any other I have met, embodies every feature and phenomenon which belongs to the *true, normal, homosexual invert*.

Better, therefore, than if confused with a hundred others, the reader will be able from this alone to fix the type in his mind.

A man with *no desire for women*, either innate or possible of cultivation; with congenital and lifelong *desire for his own sex*; and with or without those minor abnormalities which constitute the secondary characters of the class; this is the true, male, normal invert.

The cases appended, in condensed form, and from the same author, are only useful as confirming the two prime features of normal homosexuality, as indicated above; and in illustrating certain psychological phases of the question not so well set forth in the fuller history.

The first of these, an Hungarian merchant, when
Case II three years old, got hold of a journal of fashions, and used to kiss the pictures of the men in it until the paper, he says, was torn to tatters, but paid no attention to the most beautiful female figures. When a boy, he would lurk for hours around available places, to obtain a sight of male genitals; when he succeeded, a strange feeling of dizziness coming over him, with partial erections. At thirteen he began to masturbate; and from then till his fifteenth year had opportunity to sleep with a very handsome man, which afforded him unspeakable happiness.

For hours at night he would wait for his bedfellow's return, with constant erection; and if, in bed, the latter touched his genitals, it afforded him the greatest delight. At school he encountered a boy with instincts similar to his own, and they used to sit together on the fence for hours, holding each other's penises. As often as possible he lingered in the bathhouse, just to obtain a glimpse of the other boys' genitals. This always induced violent erections, which were relieved subsequently by masturbation.

In his eighteenth year he attempted intercourse with a prostitute, but she was filthy in her person, and disgust and fear made it a failure.¹

¹ A notable refutation of Ariosto's saying that "hungry dogs will eat dirty puddings."

Afterward he tried it again, with success; but the act, outside of the satisfaction of feeling that he was at least a man, afforded him rather disgust than pleasure. Subsequent attempts, however, were all unsuccessful. When the woman was undressing, he found it necessary to put out the light to overcome his feeling of repugnance for her; and in dancing, if a woman pressed against him, he always felt the same feeling of aversion. But if, in a joke, he danced with a gentleman, the contrary was the case. He liked to press and rub against his partner, and danced frequently with men for that purpose.

"There must be something peculiar about me," he says, "for once when I was eighteen a gentleman who came into the office remarked to a friend—'that's a fine boy over there; in the East he would bring five dollars, every time!'"¹

Another gentleman used to like to joke with him, and stole kisses from him when going away, which the other says he gave very gladly. His first actual seduction was by a priest. The latter made a rendezvous with the young man, and took him to his room, where an intercourse was begun which lasted, with great feeling of satisfaction to both, for five years. The boy took the passive, or woman's part, and grew so attached to the priest that his life became filled with jealousy, and fear of ultimate desertion. He remains utterly incapable of normal intercourse with women; but is quite potent, indeed lustful, with men.

Case III

The next is a case marked by the highly neurotic tinge of romantic idealism, which, as I have before shown, is so frequent a psychological concomitant of homosexuality. He is undoubtedly a normal invert; his first sexual impulses having been directed, at thirteen years of age, to the male sex. He masturbated at twelve; but, in spite of his later and most heroic attempts, women have always been impossible and inaccessible to him.

His impulse took the form of desire for boys about his own age; whom, having no opportunity to approach, he used to follow about the streets, and in the squares, practising, when it was possible to do so unobserved, private masturbation while *looking at them*. He never dreamed of oral or rectal intercourse; his desire being bodily contact, embracing, mutual

¹ In China, Persia and Constantinople the boy pets are usually *bought*. Among the Romans, Egyptians and Chaldeans they were *slaves*, and had to submit to their masters. Henry III of France kept his male *mignons* very expensively; but it is related that the celebrated assassin of the Duke of Guise had "only the *embarrassment of a choice* among the young lords who surrounded him." It was as to *which one* of the court butterflies, as they were called, would first offer his complaisance to the royal pederast, *consumens luza flagitūque domum*, as Claudianus remarks of the libertine, Curetius. (*Epigrammata, In Curetium.*)

manustupration with his lover, and kissing, or being kissed upon, the genitals, or podex.

His idealism was so strong, however, that he could never bring himself to the more degraded act of masturbation in the presence of or near a young man, the psychological pleasure of imagining bodily contact with the latter being always greater than that involved in the material act. He believes that, under different social conditions, he would have been capable of great, noble, and *self-sacrificing love*; deep impatience seizing him at sight of a beautiful young man, and leading him to feel the sentiment embodied in the sweet words of Heine—

"Du bist wie eine Blume, so hold, so schön, so rein," etc.¹

"I have never independently," he remarks, "revealed my love to a young man; but when I have an opportunity to have such a beloved friend, to educate, protect and help me, if my recognized love find a (normal homosexual) return, then all my disgusting mental imagery grows less and less intense; then my love becomes almost platonic, and ennobled, and the fine thought of Scheffel passes through my mind—

" 'Grau wie der Himmel, steht vor mir die Welt,
Doch wend' es sich zum Guten oder Bösen,
Du, lieber Freund, in Treuen denk' ich Dein!' etc."²

"When I have nothing to reproach myself with in my own conscience, and yet, myself in opposition to the judgment of the world, I suffer very much. I have done no one harm; I am brighter, mentally, than the average man; easily moved to pity, and incapable of doing any animal, much less a human being, an injury; I consider my love, in its noblest activity, to be quite as *holy as that of a normal man*; and yet, with the unhappy lot which impatience and ignorance cast upon us, I suffer even to the extent of being tired of life."³

In all large cities there are coteries of these inverts. In Vienna, according to Krafft-Ebing, they call themselves "sisters," in other places "aunts," the same writer stating that two very masculine public prostitutes, in the city named, who lived in perverse sexual relations with each other, had informed a correspondent that the name "uncle" was applied to women of a similar character.⁴

¹ "Thou art like any flower, so sweet, so beautiful, so pure," etc.

² "Lowering like the heavens, frowns the world on me,
Yet blest or cursed will be the fate I meet.
With trusting heart, dear friend, I think of thee!" etc.

³ Krafft-Ebing, *loc. cit.*, p. 66, *et seq.*, condensed.

⁴ In American homosexual argot, female inverts, or lesbian lovers, are known euphemistically as "bulldyers," whatever that may mean: at least that is their sobriquet in the "Red Light" district of Philadelphia.

During the "vice crusade" in the city of Philadelphia, begun in 1904, under the auspices of the Law and Order Society, in which a number of dens of homosexual as well as heterosexual vice were raided by the police, and their inmates arraigned in court, I was privileged to come into exceptionally close contact with a number of the former. The males lived in houses, mostly in the notorious "Red Light" district, precisely as did the female prostitutes, being visited by their male patrons and lovers from without, and indulging their homosexual passions, it must in strict justice be admitted, on a far more idealistic and less venal basis than that found in the average female brothel.

Social disorders, alcoholic intoxication, profanity, brawling and nocturnal orgies, according to police reports, were far less matters of public complaint in these than in the other types of bawdy house; the indulgence carried on in them being apparently a matter of *love*, rather than *lucre*, and as a rule conducted within strict lines of, at least, external social propriety.

These young men, corresponding in many cases very closely to the feminine type, in features, forms and manners, are variously known to their patrons and outsiders, according to their different professions, as "tasters," "fruit," "lady-men," and "Dolly Vardens," whose intercourse is had by orastupration; and "brownies," when the rectal method is employed.

I was unable to ascertain the derivation of the latter term; but it recalls an apropos anecdote. A number of gentlemen were discussing the merits of various poets, and thinking to chaff an Irishman present, whose literary attainments were not of the highest, one of the gentlemen remarked to him—"I used to admire Shelly and Keats very much; but here lately I have fallen in love with Browning. I think Browning delightful, don't you?"

"Faith, it may be deloightful, but it's a dom dhirty practice," was the startling and unexpected response.

The arts of coquetry employed by these male prostitutes are interesting as showing great mental alertness in selecting those articles of dress, ornament, perfumes, etc., peculiarly attractive to their brother pederasts. Their imitation of feminine peculiarities in walk, rolling of the hips, and swaying of the body, is, of course, natural to them as normal inverts; but they display along with these a keen knowledge of other means of exciting the sexual cupidity of their class, keeping the mouth *dripping with saliva*, and frequently cultivating the beard about the buccal orifice, in imitation of the hair on the female genitals.

Coffingnon divides these inverts into three distinct classes—*amateurs*,

entreteneurs, and *souteneurs*.¹ The first are debauched persons of good position and fortune, normally inverted, who are forced by social conventions to guard themselves against exposure in the gratification of their homosexual desires, and who visit the male houses of prostitution by stealth. The *entreteneurs* are hardened sinners, who keep their male mistresses openly; and the *souteneurs* are pederasts who, in the fashion of female prostitutes, keep a "pimp," or solicitor, for the purpose of enticing customers.

Sometimes they live in bands, or communities, contract formal marriages with each other, preceded by regular betrothals, and introductions of the "bride" to the wedding-chamber, just as is customary among certain races at a regular wedding; and in their social capacity they often give balls and public functions which, like that annually held by them in Philadelphia, in a large hall on Washington Avenue, are exceedingly interesting from a moral and sociological, as well as medical point of view. One which I attended—pray believe me, wholly in pursuit of material for this work—was very largely patronized by the general public; and, as it was a counterpart in every particular of that described in the *Berlin National* of February, 1884, and quoted by Krafft-Ebing,² I shall conclude with its substance this section on male homosexuality, in what I have ventured to term its *normal* aspects.

"For the 'Grand Vienna Mask Ball'—so ran the notice—the sale of tickets was rigorous. They wished to be exclusive. We entered the hall about midnight. The graceful dancing was to the strains of a fine orchestra. Thick tobacco smoke veiled the lights, and only through its folds could we obtain a passing glimpse of the dancers. Masks were in the majority, and black coats and ball-gowns seen only here and there.

"But what is this? The lady in rose tarletan who has just now passed us has a lighted cigar in her mouth, puffing like a trooper, and wears a small, blonde beard, nicely pointed. And yet she is talking with a very *décolleté* angel in *tricots*, who stands with bare arms folded behind her, also smoking.

"The two voices are intensely masculine, as is also the conversation, the latter being about the 'd—d tobacco smoke that vitiates the air.' Plainly, two men in feminine attire. A conventional clown leans against a pillar, in soft conversation with a ballet-dancer, his arm around her faultless waist.

"She has a blonde, Titus head, sharply cut profile, and apparently voluptuous form. The brilliant ear-rings, necklace, with a medallion, and full, round shoulders and arms, do not permit a doubt of her genuineness, until she suddenly disengages herself from the embracing arm, and moves away, yawning, and remarking in a deep bass voice—'Emile, I declare you are too tiresome tonight!'"

¹ "La Corruption à Paris," p. 327.

² *Loc. cit.*, p. 417, *et seq.*

"Ye gods, the ballet-dancer is also a man.

"Suspicious, now, we begin to look about. Is the world topsy turvy? Here goes, or rather trips, a man—no, no man at all, even though he has a carefully trained mustache; for his hair is curled, his face painted, his eyebrows blackened, and he wears ear-rings, an elegant black gown, an enormous bouquet, reaching from his shoulder to his breast, bracelets on his wrists, and his white gloved hands toy negligently with a beautiful feather fan.

"Ah, how he turns and lisps, and trips and flirts. And yet, kindly Nature made this doll a man! He is a salesman in a great millinery store, and the ballet-dancer is his chum behind the counter.

"At a little corner table there seems to be a select social circle. Several elderly gentlemen press around a group of *décolleté* ladies, who sit over their glasses of wine, and, in the spirit of fun, make jokes that are far from delicate. Horrors! Who are these ladies?

"'Ladies?' laughs my knowing friend; 'well, the one on the right, with brown hair and the short skirt, is called 'Buttericke;' he's a hairdresser. The second, the blonde, in singer's costume, with the necklace of pearls, is known as 'Miss Ella.' He's a ladies' tailor. The third is 'Miss Lottie.'

"'What!' I said, 'that person a man? That waist, that bust, those classic arms! Why the whole air and person are feminine!'

"'But belonging to a man, nevertheless. 'Lottie' takes pleasure in deceiving men about his sex, as long as possible. He is singing a song now that wouldn't sound well in a drawing-room; but, you notice, the voice is one that many a soprano might envy. He is a bookkeeper; and has entered so completely into the female rôle that he appears in the street in female dress, exclusively, and only sleeps in an embroidered night-gown.'

"To my astonishment, I now discover acquaintances on all sides. My shoemaker, whom I never should have taken for a woman-hater, is a troubadour, with sword and plume; and his Leonora, in the costume of a bride, sells me my cigars every morning.

"There is my collar and cuff merchant, also, moving about in the very questionable garb of a festive Bacchus; and the gaudily bedecked Diana beside him I recognize as the waiter in a beer restaurant. The real 'ladies' of the ball cannot be described here. They associate only with one another, and avoid the women-hating men; and the latter are quite exclusive, amusing themselves with themselves, and utterly ignoring the charms of women."

The most striking sexual manifestation of these
Normal Female women is that known as sapphism, or lesbian love. Not-
Homosexuality withstanding the very general belief that sapphism, so
 called from the Greek poetess, Sappho, who is said to have

practised it in Lesbos, is associated with *cunnilingus*, or tickling the clitoris with the tongue,—*in lambendo lingua alterius*,—I am inclined to believe that the latter practice is, for the most part, only resorted to, as in other forms of sexual inversion, during the climax of passion.

The act is so horribly repulsive, if only to the æsthetic sense, that it is difficult to conceive of its being made the basis of premeditated or regular intercourse; and yet, since recent investigation has discredited the theory that partial, or complete, hermaphroditism enters into these lesbian relationships, and that intercourse is had by means of a greatly enlarged clitoris, it seems quite probable that the lingual method is far commoner than supposed; and that Kraussold's statement concerning mutual masturbation as a basis of gratification, is greatly modified by actual facts.¹

That a large sentimental and psychical interest is involved in these attachments is shown by the intense jealousies which frequently accompany them; many cases being recorded where the sexual delusion attained such a degree of reality as to produce the idea that *children, even, had been born of the unnatural relation*.²

Not infrequently, as Parent-Duchatelet well observes, are the disgusting acts of too amorous, or partially inverted, males responsible for these female abnormalities; the latter being led by such perverse acts as intercourse between the breasts, the thighs, in the arm-pits, and upon other portions of the body, to regard *all* deviations from the normal as more or less justifiable; and to seek in lesbian intercourse escape from the more brutal features of the other.

In all our large cities are female prostitutes who publicly advertise themselves as devotees of this vice; and it is a matter of curious observation that the regular prostitutes hate and despise this class of women, just as normal men do pederasts, or urnings.

Thus Parent records the case of a prostitute who, while intoxicated, tried to force another into the lesbian practice, with the result that the latter, greatly enraged, went and denounced her assailant to the police as an "indecent character;" which recalls the story of the young lady who yielded herself to her persistent lover, on his promise, among other inducements, that he would take her that afternoon to the Trocadero Theatre.

"But," remonstrated the highly scrupulous damsel, while he was taking the price of his generosity in "trade," "I've heard some talk about that theatre—are you sure it's a nice place for a respectable lady to go to?"

¹ Vid. "Melancholie und Schuld," p. 20.

² Andronico, *Archiv di Psich.*, etc., III, 145.

Æsthetic Refinement as a Cause of Sapphism

Mantegazza finds sexual intercourse between women as significant, in many cases, of an unsatisfied hyperæsthesia sexualis; but, from personal study of the subject, under somewhat favorable circumstances, I am led to believe that, as it is well known to be a vice of the higher classes of society, it arises far more frequently from an unsatisfied æsthetic feeling, and a longing for the refinements, softness and love which are associated with the female character, as against the customary brutality and coarseness of man.

I am fully aware that I stand alone in this position; but find it extremely difficult to account in any other way for the well-known prevalence of sapphism in the *higher ranks* of modern society; where, it is unfortunately true, the vices of alcoholic intoxication and other forms of physical indulgence do not tend to the highest types of manly gentleness and refinement.

It would astonish most persons to know the number of women who are living together in this kind of sexual relationship in every highly civilized community. There are few who cannot recall at least *one* instance of the sort; and, in a matter which appeals peculiarly to social secrecy, there must be an infinitely greater number who are not known.

In a certain court in London a woman was arraigned on the charge of being married to no fewer than *three other women*, and, on conviction, was sentenced to six months' imprisonment.¹

In the same city two women lived together quite happily as man and wife for thirty years, the secret only being divulged in the death-bed confession of the "husband;"² and Havelock Ellis records a case, as personally known to himself, where "a congenitally inverted Englishwoman of distinguished intellectual ability, now dead, was attached to the wife of a clergyman, who, in full cognizance of all the facts in the case, privately married the two ladies in his church."³

Traces of this form of sexual aberration have been found among the peoples of New Zealand, Brazil, India and Arabia, as well as almost all the older European civilizations.

Methods of Gratification in Sapphism

In Bali, according to Jacobs,⁴ the method of gratification is either digital or lingual; but, among the Orientals, and the Japanese, an ivory or ebony artificial penis is used, sometimes with a head on each end, so as to serve two women at once. It is hollow, and filled with warm water, to bring it to the heat of the natural organ. and is regarded as an Arab invention, from which many women

¹ Krafft-Ebing, *loc. cit.*, p. 429, 430.

² *Ibid.*

³ *Loc. cit.*, II, 146, note.

⁴ Quoted by Ploss-Bartels, "Das Weib," I, 390.

profess to derive greater enjoyment than they can from man; while, of course, the danger of conception is entirely eliminated.

That this form of sexual gratification is quite common among the Hindus is proven by the fact that their language contains no fewer than five words to denote woman addicted to it—*dugānā*, *zanākhē*, *salar*, *chapa-thai* and *chapatbaz*.¹ The most frequent method of the art, which they call *chapat*, or *chapti*, is by bringing the female organs together, although the phallus or *saburah* is sometimes used. Jan Súhat, a female poet, sings enthusiastically of the joy of this kind of intercourse, exalting the wooden penis far above the one of flesh; and the same idea seems to have been pretty generally held in the days of the Roman, Catullus, as well as in France under Henry II, and even the Grand Monarch.²

Influences Tending to Female Homosexuality Under our modern factory system, where hundreds of young girls are housed together, and where sexual themes are constantly uppermost, such attachments would seem peculiarly apt to be formed. Indeed, Niceforo relates that, in Rome, where a great number of these girls were at work in one room, frequently without drawers, and even unbuttoning their waists during the heat of summer for purposes of comfort as they sat cross-legged at work, their privates fully exposed to inspection, and with the sexual idea constantly in their minds, it is scarcely a wonder that when the forewoman went to sleep, during the noon hour, as he innocently remarks, that "all the girls without a single exception masturbated themselves."

But he makes the more remarkable addition to the assertion that these girls who couple together for mutual masturbation are not lesbian lovers. Tribadism, he says, is not a vice of factories and workrooms. He even does not believe it to exist among working-girls; although I am, with all due respect, compelled to dissent from the view. Among the type of factory

¹ "Short History of Aryan Med. Science," Buchanan, p. 44.

² It is probable that Ovid's couplet "*Mens erit apta capi tum quum lætissima rerum, ut seges in pingui luxuriabit humo*," applies with even greater force to homosexual vices than to the ordinary forms of lasciviousness dependent on idleness and luxury. The historic debauchery of kings is without doubt due to this cause. Galen speaks of the number of adulterers in Rome, in connection with the wealth and luxury of the city; and in Corinth, also noted for its affluence, where "a thousand whores did prostitute themselves in the temple of Venus," Strabo writes, "as well as Lais and the rest of better note," the luxury of the hot southern climate is spoken of as conducing greatly to "lust and incontinence." It was said of Henry VIII that "he saw few maids that he didn't desire, and desired fewer that he didn't enjoy;" and Solomon with his thousand concubines, and Ahasuerus with his "gelded eunuchs," and Nero with his Tigellinus and boy-prostitutes, and the grand moguls with what Jovius calls their "adultery, incest, sodomy, buggery, and other prodigious lusts," furnish forcible evidence of the effect of luxury and idleness on the sexual passions.

operatives to which he refers, it may be rare, or even entirely absent; but among working-girls, as a class, it is well known to exist, and quite largely, at least in America.

He further speaks of the girls in another room retiring to the fitting-room, and, fastening their chemises around their legs to imitate trousers, playing at being men, and pretending to have intercourse with the others.¹

The same, or kindred experiences, may be recorded in this, and every country, by forewomen of factories where large numbers of girls are employed; and while such amusements among them may be looked upon as mere manifestations of animal spirits, both innocent and indeed wholesome, it must also be evident that habits and ideas thus formed, and continued into adult life, may assume a far less trivial character.

**Jealousy in
Female
Homosexuality**

Thus, at Wolverhampton, England, some years ago, a woman in a store indecently assaulted a young girl lately employed, under circumstances which go to show that homosexual vice was no new thought with her;² and in the great tobacco factories of Seville, Spain, lesbian relationships are by no means uncommon.

In the *Fabrica de Tabacos*, at the latter place, some years ago an incident occurred which drew public attention to the fact just recorded. One morning, as the women were entering for their daily task, one of them drew a small clasp-knife, and attacked another with the greatest fury, inflicting six or seven wounds upon her victim's face and neck, and threatening to kill anyone who interfered. The first reason assigned was that the attacked woman had "insulted the other's son;" but fuller investigation revealed the fact that a lesbian friendship had existed between the two women, which was threatened by a new attachment, formed by the victim with the forewoman in another department of the factory.³

The same writer says that the characteristic love-dances of Spain are performed by young women who never *sell their persons*, but who are said to frequently form homosexual relationships among themselves; and with a people of so amorous temperament, and jealous disposition, it is easy to account for such furibund manifestations as that just recorded.

Not all the sexual relationships of young girls, **Relations Between** however, are entered into with a distinctly vicious **Girls Frequently** or sexual purpose. The same inherent instinct which **Vague Rather** makes the young monkey handle his penis, the dog **than Vicious** to lick his, or the boy to masturbate in sleep, will frequently prompt, even with the most harmless or vague intent, young girls to play with themselves, or with each other; and

¹ Niceforo, "Il Gergo," cap. vi, Turin, 1897.

² H. Ellis, *loc. cit.*, II, 128, 129.

³ *Ibid.*

when such girls, at or after puberty, are carried by their childish impulses beyond the confines of innocence, into the realm of genuine homosexual passion, they frequently manifest, and feel, both shame and aversion for the act.

It is only, as with other habits, when the vice has been fixed by long practice, or by congenital tendencies, that it leads to crime.

We all remember the celebrated Memphis Case, **The "Freda Ward" Case** which occurred in 1894. Alice Mitchell, a congenital invert, planned a marriage with Freda Ward by taking a male name and costume. The scheme was frustrated by Freda's sister; and Alice, in a moment of jealous frenzy, *cut her lover's throat*.

There were no collateral facts to prove insanity, the claim presented in her behalf; but many to show that she was simply a homosexualist of a very pronounced type; a classical *normal invert*. She was by no means vicious, however; with little knowledge of sexual matters, and manifesting a shame, on being seen kissing or fondling Freda, which the latter could see no reason for feeling.

This case, recorded by Macdonald,¹ is paralleled by that of the "Tillier Sisters," quintroons, acting in one of the cheap theatres of Chicago, and investigated by Dr. J. G. Kiernan of the same city. One was an invert, with an inveterate horror of men, dating from childhood, and sexually attached to the other, who was not congenitally inverted. The latter, persuaded by a man, finally left the invert, who was so overcome with jealousy that she broke into the apartment of the couple and shot the man dead. A defence of insanity was instituted; but, on trial, she was convicted and sent to prison for life.

In August, 1610, was entered upon the Stationers' Register, London, "A Booke called The Madde Pranks of Merry Mall of the Bankside, with her Walkes in Man's Apparel, and to What Purpose, Written by John Day." The biographer of Mary Frith, "Merry Mall," or "Moll Cutpurse," as she was variously described, the first being her true name, paints her as "a very tomrig and rumpscuttle," who "delighted only and sported in boy's plays and costume." She is the heroine in Middleton and Dekker's breezy comedy, "The Roaring Girl," and was undoubtedly a sexual invert.

A case is reported by H. Ellis as occurring in **Ellis's Case** Massachusetts, in 1901, in which a girl of twenty, of neurasthenic constitution, fell in love with a woman many years her senior, married and the mother of children, who had waited

¹ *Archiv d'Anthropol. Criminelle*, May, 1895. *Loc. cit.*, II., 120.

upon her during one of her periods of illness. The mother of the girl, and the woman's husband, both apparently cognizant of the nature of the intimacy, took measures to terminate it; but the girl, when the obstacles to its gratification became insurmountable, deliberately bought a revolver and shot herself in the temple, dying almost instantly in her mother's presence.

The latter was of an aristocratic family, and the girl herself handsome, cultured, an energetic religious worker, possessed of a fine voice, fond of outdoor sports, and a member of many fashionable clubs and societies.

It must always be remembered that attachments **Women Sometimes** of this character between women are much more **Unconsciously** difficult of analysis than similar attachments between **Homosexual** men, on account of the frequency of very close intimacies and friendships between the former, which are *not* founded on sexual motives; and yet, I am constrained to believe that very many of the close intimacies existing between highly bred, and entirely *pure women* have, it may be without the remotest suspicion on their part, a distinctly sexual basis. When a woman, therefore, feels herself so drawn to one of the same sex that she is willing to pass hours, and days, in her company; feels repugnance to the society of others; or begins to see in her friend qualities of mind, or body, not possessed by other women, she would better *examine herself closely*, with a view to determine the real character of her feelings.

Among the numerous confessions sent to Krafft-Ebing of sexual aberration, it is interesting to note, *not one came from a* **Female Reticence** *woman*, and I think the experience of other writers, **on the Subject** as well as undoubtedly my own, will be found very similar. Whether women are more secretive, more diffident of publicity, or less prone to fully developed sexual abnormality, than men, is a question on which psychologists differ,¹ and which I do not think it here profitable to discuss; but, while young girls, by sleeping together, touching each other's genitalia, or breasts, may awaken a precocious play of the sexual feeling, in most cases perfectly innocent, and followed by shame, this must not be classed with that intentionally produced homosexuality which is indicative of true acquired inversion.

The most passionate lesbian attachments among girls will usually be found in theatres, between chorus and ballet-girls, where the erotism of the play, the romantic character of the surroundings, and the privacy

¹ On this subject compare Hippocrates' treatise "Of Generation;" H. Ellis, "Man and Woman," chaps. XIII and XV; Maudsley, "Relations Between Body and Mind;" *Lancet*, May, 1870; and Beaunis, "Les Sensations Internes," p. 151.

of the dressing-rooms, furnish ready incentives to the growth and gratification of this kind of sentiment. In almost every stock company will be found a circle of girls, usually avoided by the rest, who, although they frequently flirt, and even have intercourse with men, are particularly devoted to their own especial girl "chums" or "pals;" never being seen in the street without them, and both of a pair eating and sleeping together.

Such passionate friendships, frequently of no conscious sexual character, are also common in boarding-schools, colleges, and wherever girls are segregated for educational purposes; although in such institutions, sexual, as well as other forms of knowledge, coming rapidly within the intellectual purview, contrary relationships are often formed of the most intelligent, fundamental, and enduring character.

Homosexuality among women in this country is no doubt on the increase; as it certainly is in England **Increase of Sapphism in America** and continental Europe. In France it has always been endemic; but up to recent years, so far as I am aware, there have been few cases in English society, or indeed outside the regular houses of prostitution, where it is always to be found. In America, there are many influences at work to promote and foster its development. The domestic emancipation of women, the movement in favor of equal social and political rights, the consequent decadence of legitimate marriage, and the fear of begetting children, while they have without any question augmented the ratio in criminality, and feminine insanity,—always grouped with homosexuality among the sex,—it seems only a corollary that the latter vice should show a proportionate increase.

Co-education in medicine, and other sciences, while opening new avenues of knowledge to women, has retarded marriage, taught independence, and reduced the former healthy intercourse of the sexes to trivial and passing flirtations. But, notwithstanding all this, as the great law of sexuality is too firmly ingrained to be overcome by Darwin's almost equally potent one—that all organs deteriorate and finally disappear from disuse—it is a safe assumption that the evolution in America of a race of men without penises, and women without corresponding organs, is not a peril of the immediate future.

According to Moll, the proportion of prostitutes in Berlin showing decided Lesbian tendencies was about twenty-five per cent. of the whole number. This is precisely the **Its Prevalence Among Prostitutes** result arrived at by Parent-Duchatelet with respect to Paris; and according to Chevalier it is even larger. Bourneville believes that 75 per cent. of the inmates of the venereal hospitals in Paris have practised homosexuality; while in London, according

to H. Ellis, from whom I partially quote, and who has had ample means of ascertaining, the vice is comparatively rare among that class of unfortunates.

Whether it be that the Anglo-Saxon race, by constitution, is less prone to sexual abuses than the Latin, I feel diffident of asserting, although some evidence points in that direction; but the fact is very obvious that, in Paris, lesbianism is *almost normal*. The Chahut dancers of the Moulin-Rouge, Casino, and other balls of that character, almost invariably go in pairs, and there are few houses of prostitution which do not keep an exclusively lesbian article of furniture.

The homosexuality of prostitutes must arise from some radical cause, or causes; and it is quite probable those enumerated by Lombroso are in the main correct: (a) excessive, and often unnatural venery; (b) confinement in prison, with separation from men; (c) close association, in brothels, with individuals of the same sex; (d) maturity and old age inverting the secondary sexual characters; and (e) *disgust for man* on account of his repulsive grossness and brutality, produced by the prostitutes' profession, and combined with a longing for genuine love.¹ The last element, more powerful with women than ordinarily supposed, I have already hinted at.

Mantegazza finds the chief cause in a pathologically unsatisfiable hyperæsthesia sexualis;² and I think that to this, along with Lombroso's list, might very properly be added the somewhat anomalous sexual position of the modern woman, which, through the facts recently mentioned, is so peculiarly favorable to the development of a neurotic habit.

As to the influence which suggestion exercises in this connection, there can hardly be a doubt that in most cases of so-called seduction, the moving principle may be found rather in the revelation of a congenitally inverted nature, than in external influences. If the contrary were true, men and women would practice indiscriminately the vices *revealed to them*; whereas few do so; the perverted idea always assuming such definite lines as to indicate a preexisting congenital impulse; or, as Féré properly says,³ when "an invert *acquires*, under the influence of external conditions, it is because he was born with an aptitude for such *acquisition*, an aptitude lacking in those who have been subjected to the same conditions, *without* making the same acquisitions."

In support of this view Leppmann mentions the case of a little girl of eight, who used to spend her nights hidden on the roof, merely to see

¹ "La Donna Delinquente," p. 410, *et seq.*

² "Anthropol. Cult. Studien," p. 97.

³ "L'Instinct Sexuel," p. 238.

the sexual organs of a male cousin, when he performed his morning toilette;¹ and it is well known that many children who manifested pleasure in handling the genitalia of other children, while young, grew up, nevertheless, into perfectly normal adults. The seed of suggestion is only prolific in a *suitable soil*; its influences in other cases, though temporarily strong, usually disappearing in the presence of later normal stimuli.

In most inverted women will be observed a certain
Physical masculinity, either of voice, dress or manner, or in
Masculinity of all three, which may be so subtle as to escape the
Female Inverts observation of all except the physician, or other
 student of psychology, and which is always wanting
 in women to whom they are attracted. In girls who whistle, who have peculiar raucous voices, indulging habitually in slang, loose gestures, and other masculine habits, inversion, while it may not be open or perfectly developed, may always be *suspected*.

But even here the need of the sexual opposite is operative, demanding in the object of lesbianism exactly contrary qualities to those mentioned. Indeed, this law frequently expresses itself in attraction between women of different *colors*, as I have personally known it to exist between whites and blacks; and, as Kocher remarks, is the custom among the Arabs, where the lesbian friend of a woman is commonly a European. Lorin noted the same peculiarity in the Chinese, and the Annamites; the former of whom are usually active, and the latter passive pederasts.

As to physical abnormalities among female inverts the evidence seems almost negative; although in those whom I have had the opportunity to examine, I have found confirmation of Ellis's view, or more properly the view of one of his correspondents,² that an excessive growth of hair on the legs is fairly typical. I have also observed, along with frequent facial asymmetry, a certain dreamy, romantic expression of countenance, together with that general "scrawniness" of arms, legs and breasts, which their deviation from the normal would naturally lead us to expect. I have known one or two in which the feminine rotundity of face and form was preserved; but as a rule female inverts will rarely pass as "beauties;" while with males the exact reverse seems to be the case, many of those whom I have met having been remarkable, not only for classic regularity of feature, but, a very soft and charming facial play of intelligence.

Among the characters exploited in Mrs. Norman's *Women Adventurers*, there seems to be no trace of actual inversion; the adoption of male garments and manners being apparently prompted by the contrary motive of *attracting masculine interest*.

¹ *Bulletin de l'Union Internat.*, etc., p. 118, 1896.

² H. Ellis, *loc. cit.*, II, 171, note.

**Platonic Attach-
ments Between
Women**

It is a mistake, also, as I have before remarked, to assume that all attachments between women have a lesbian, or even sexual, basis. There is a vein of platonism, or highly etherealized romance in many women; and I have known cases where the highest pleasure was mutually derived from such an association of two girls, without the *remotest suspicion of sexuality entering into it*. In this assertion I am glad to be in agreement with the views of so renowned an investigator as Mr. H. Ellis, whose Case XLII fully bears out the opinion.

At the age of four this girl used to enjoy seeing the buttocks of a little girl who lived near. When she was six, the nurse-maid, sitting in the fields, used to play with her own privates, telling the child to do likewise, and saying it would make "a baby come." The latter touched herself in consequence, but without producing any sensation.

When about eight, she used to see various nurse-girls uncover their children's genitals, and play with them, and used to think about it when alone. Her first rudimentary sex-feeling developed at the age of eight or nine, being most vivid at about fourteen, and died away on the first appearance of her affection for girls. The earliest of these attachments was for a schoolfellow, a graceful, coquettish girl, with blonde hair and blue eyes, for whom her affection manifested itself in doing various small favors.

At the age of fourteen she had a similar passion for a cousin, and used to look forward with the keenest pleasure to her visits, especially the rare occasions when the cousin slept with her. Her excitement was then so great that she could not sleep; but with it all there was no *sexual feeling*. At sixteen she fell in love with another cousin, with whom her experiences were full of delicious sensations, she thrilling if that cousin only touched her neck, with an excitement which unquestionably reached the borderland of sexuality, but with no distinctively sexual purpose or result.

On leaving school, at the age of nineteen, she met a girl of about the same age who became very much attached to her, and sought to gain her love. She was attracted to this love, and an intimacy grew up which finally resulted in contact, but of a vague character and *without sexual pleasure*.

They used to touch, and kiss each other tenderly, especially on the privates, experiencing strong pleasurable feeling in the act, with sexual erethism, but with no orgasm; which latter, indeed, appears to have only very rarely and at a later period occurred. There was neither masturbation, use of the tongue, pressing of the organs together, nor any other of the methods commonly used in sapphism; and the attachment seemed to be one of *feminine tenderness* rather than sexual passion.

In lesbian love the relation is anthropologically and clinically similar

to the corresponding relation between men; and while the sapphist rarely acts from innate impulse, being, like the male invert, most commonly a creature of cultivation, it still cannot be denied that instances occur where the congenital impulse can be very clearly traced, both in its history and manifestation.

In the case of the Scythian Enarians (see Index), mentioned by medico-literary writers,¹ and with which I may properly end

Religio-mystical these remarks on sapphism, the phenomena of sex
Inversion aberration, being of a religio-mystical character, come more properly within the realm of psychiatry. Hero-

dotus gives it as a myth that the goddess, Venus, angered by the plundering of her temple at Ascalon by the Scythians, had made women not only of the plunderers themselves but of their posterity; and a careful reading of authorities will convince us that a reverse delusion, on a strictly paranoiac basis, not only prevailed as to women among the Enarians, but is perpetuated among the Pueblo Indians and other tribes; as well as in men of our own race who, losing their *procreative organs*, lose at the same time the *masculine idea of sex*.

A careful perusal of Sprengel's "Apologie des Hippokrates," on this subject, will, I am sure, prove interesting, as well as profitable, to those desiring to give the subject fuller investigation.

¹ Comp. Lallemand, "Des pertes Séminales," 1, 581; Marandon, "De la Maladie des Scythes;" Hammond, *Am. Jour. Neurol. and Psych.*, Aug., 1882; and Krafft-Ebing, *loc. cit.*, p. 200-221. Reineggs observed similar symptoms, with the same relegation of women, among certain Nogai Tatars on the Kuban.

CHAPTER SEVEN

PERVERSION OF THE SEXUAL IMPULSE

THE first of these anomalies to be noted is the association of active cruelty, or passive physical suffering, with sexual desire. In this category we may properly place many of those numerous instances, such as negro child-rape, and the debaucheries of the Roman Nero, in which the infliction of pain seems to be an essential element in the gratification of sexual lust. One of the strangest phenomena of the entire sexual sphere, and that most difficult of analysis, the attempts to account for it have, of course, been various, and, in some cases, curious.

The impulse to inflict pain, on the part of the male, and to suffer it, on the part of the female, as an element in the expression of love, reduces courtship, as Colin Scott well remarks, to little more than “a refined and delicate form of combat,” in which the male finds pleasure in the *consciousness of power*, and the female in submission to *suffering* as a part of the passion which that power excites.

Marro has thought that there may be a sort of **Theories of Marro** *transference of emotion*, in which the impulse of violence against the rival is turned, more or less unconsciously, against the beloved object; while Schafer and of Schafer is inclined to regard the impulse as atavistic,¹ battle and murder being so predominant an instinct, among the males of both animals and primitive man, that it is impossible not to see a close connection between them and innate male sexuality.

As Darwin, Spencer, MacLennan and other investigators have clearly pointed out, marriage by capture is not only so closely identified with the history of all early peoples, but modern courtship itself so largely dominated by the factor of physical force, that Marro's theory, as illustrated, for instance, in the biting of a mare by a stallion, during copulation, seems a fairly plausible one; the question of atavism not seriously assailing it, since one may be, and very probably is, in rational correlation with the other.

¹ *Jahrbücher für Psychologie*, II, 128.

Whatever its cause, the psychological fact admits of no disproof that the very highest degree of sexual enjoyment is frequently, if not always, found in connection with more or less *violence* on one side, and *resistance* on the other.

Brantome mentions a lady who confessed that she liked to be "half forced" by her husband;¹ and everyone knows that the woman who resists is always more prized by men than she who yields too willingly. Among the Slavs the wife feels hurt if she is not occasionally *beaten by her husband*, treating such violence, according to Paullinus, as a mark of love.²

It is doubtful if the institution of the whipping-post for wife-beaters would be long sustained in any community, indeed, if women themselves were permitted to vote on it; and of the host of poor, bruised, beaten and blackened female wretches, victims of man's brutality, who line up daily in our police courts, few will ever be found figuring in divorce cases.

I once told a woman who had been beaten by her husband that the latter was a brute, and received for my kindly effort at sympathy the snapping retort—"you mind your own business!" which I immediately proceeded to do. Acting on the old Russian proverb, possibly, that "a dear one's blows never hurt long," these poor souls actually love their stripes and slavery; and whatever the class in society, however the "advanced woman" may declaim against it, there is just sufficient of the primitive savage in all women to make them associate manly perfection with physical strength, and to look with a very lenient eye upon the violences of a true lover, provided he be one.

In a recent popular novel,³ the heroine, a young Australian lady, is represented as striking her lover with a whip for attempting to kiss her; but when he seizes her in return, with no very gentle grip, she realizes for the first time that he *truly loves her*. "I laughed a little joyous laugh," she remarks, "when on disrobing for the night I discovered on my white shoulders many black and blue marks. *It had been a very happy day for me.*"

The biological character of primitive animal courtship, the desire of the female to be forcibly subjugated by the male, is very clearly illustrated by the case of the lady who, when asked by her lover why, during intercourse, she always bit and scratched, and endeavored to repel him, replied—"because I want to be forced, to be hurt, suffocated, thrown down

¹ "Vie des Dames Galantes," Disc. I.

² Schlichtegroll, "Sacher-Masoch und der Masochismus," p. 69.

³ "My Brilliant Career," Miles Franklin. See, also, "The Scarlet Banner," Dahn, p. 268: "Fiercely as my worth, my honor, rebelled, yet, yet there blazed here in my heart, secretly, a warm, happy emotion: he loves me; he tortures me from love."

in the struggle;¹ and in the Kama Sutra, in a chapter given to the Indian art of love-making, the man is instructed to strike the woman on the back, belly, flanks and buttocks, both before and during intercourse, to increase the sexual desire.²

It is impossible to deny that, although the conventions of modern society enforce its repression, the primitive association between love and pain, the masculine tendency to delight in domination, and the feminine to equally delight in submission, still exists; and on that ground alone is explained the not infrequent cases in which the gentle, timid, but, intellectually and morally, far superior lover is thrown over for the one who is rough and uncouth, to the no small bewilderment of the former.

Plutarch says that Flora, the mistress of Cneius Pompey, found the latter so lovable that she could never leave him without *giving him a bite*; and Heine mentions, in one of his Romancero, the scars in the neck of Harold, marks of the bites of Edith Swan-neck, by which she was enabled to recognize him.³

It is noticed that dogs and cats will show their affection by gentle bites, and the grip of the male animal on the neck of the female, and the cock on the crest of the hen, during intercourse, probably springs from the same primitive instinct. In any case the tendency to bite during the climax of the sexual excitement is very widespread, being associated by some writers with the origin of the kiss, and giving rise to the homely saying about loving a person well enough to eat him, or her. Indeed, there are lascivious kisses, *tam impresso ore*, as Lucian says, *vix labia detrahant, inter deosculandum mordicantes, tum et os aperientes quoque et mammas attrectantes*, etc., which partake more of the character of biting than kissing; in which the hearts and souls of the lovers seem to mingle, and which are not the ambrosial salutes which Jupiter gave to Ganymede, or Jason to Medea, or Troilus to Cressida, but what St. Thomas calls *contactus osculum sit mortale peccatum*, obscene, meretricious kisses, forerunners always of lust and sexual passion, and with that clinging, sucking, and biting of the lips with which many of us are pleasantly familiar.

¹ *Archivio di Psichiatria*, xx, 5, 6-528.

² Vatsyayana, "Kama Sutra," French Trans., III-v.

³ In Glovatski's novel, "The Pharaoh and the Priest," a story of Egypt in the time of Rameses XII, p. 681, the following passage occurs, showing that, according to the novelist, at least, the idea of the love-bite is no new thing:

"He seized Hebron in his arms and went toward the couch, whispering—

"How beautiful thou art to day! Each time I see thee, thou art different—each time more beautiful than ever!"

"Let me go," whispered Hebron. "At times I am afraid that thou wilt bite me!"

"Bite? No; but I might kiss thee to death!"

In 1894, a man was charged in the London police-court with ill-treating his wife's illegitimate daughter, during many months. Her lips, eyes and hands were bruised from sucking, and her pinafore was covered with blood. Defendant stated he "had bitten the child because *he loved it*." ¹

Ferriani reports a case in which a young man is thus spoken of by his mistress: "He is a strange, maddish youth, who, though he likes sexual intercourse, has worn out my patience with his *bites and pinchings*. Lately, just before going with me, when I was groaning with desire, he suddenly threw himself upon me, going with me furiously, and at the moment of emission he *bit into my right cheek till the blood came*. Then he kissed me and begged my pardon; but the fact is he does it every time." ²

Shakespeare, whose keen observation even the most minute sexual matters did not escape, makes Cleopatra say, at her death—"The stroke of death is as a lover's pinch, which hurts and is desired;" and Ellis records that a woman once remarked, while viewing Rubens's "Rape of the Sabinés"—"I think those women must have enjoyed being carried off like that." ³

As Moll very well observes,⁴ even in man a certain degree of physical pain is quite compatible with intense sexual pleasure; as when a small vagina contracts violently upon the penis, at the moment of ejaculation, the physical ecstasy transforming the pain under such circumstances into a *part of the pleasure*. In this connection, also, may be mentioned the various appliances which have been used by different peoples during sexual intercourse, mostly at the suggestion of women themselves, to heighten its pleasure. These seem to have been chiefly of Indonesian origin, used first by the peoples of Borneo, Java, Sumatra, the Malay peninsula and the Philippines, and spreading thence into China, India and Russia.

In Borneo, the *palang*, a little rod of bone, is
The "Palang" inserted transversely through the head of the penis, the hole being previously made by a surgical operation, and kept open by means of a quill until it has healed. This smooth cross-bar is used during intercourse, of necessity with considerable pain to the female, and not infrequently a small brush is attached to each end of the instrument in addition. The *palang-anus* is a ring, or collar, of plaited palm-fibre, furnished with a pair of stiff horns of the same material, and is worn by the Dyaks around the neck of the penis. In Java, strips of goat-skin, in the form of a hairy sheath, are similarly worn; and in

¹ H. Ellis, *loc. cit.*, III, 73.

² *Archivio di Psicopatologia Sessuale*, 1896, I, 7, 8-107.

³ *Loc. cit.*, III, 75.

⁴ *Loc. cit.*, p. 78.

France, in the eighteenth century, rings, set with wooden knobs, and known as "aides," were used to heighten the pleasure of the woman.

The Chinese "hedge-hog," a wreath of soft feathers, **The "Hedge-hog"** the quills firmly fastened to a silver ring, is slipped over the penis in intercourse; and in South America a similarly constructed horse-hair brush is used. This latter instrument is commonly made by the women themselves, and is of very delicate workmanship. Most of the accounts agree that the women attach great importance to this appliance; and Brook Low remarks that "no woman, habituated to its use, will dream of permitting her bed-fellow to go without it."

In Germany, the cundum is frequently made with similar "frills," to heighten the woman's excitement; and in evidence

The "Frilled Cundum" that they did so heighten it, Mauriac tells of a patient with warty vegetations on his penis who delayed having them removed, "because his mistress liked

him best with them."¹

These artificial aids to sexual enjoyment, while regarded now, in many of their forms, simply as ethnological curiosities, were once, and indeed are yet, almost universally employed among Oriental peoples; but while we can conceive that the pain they of necessity produce may be lost in, or even heighten, the pleasure of connection, it seems almost incomprehensible that a delicate, refined woman should subject herself, or that a chivalrous, manly man should subject her, to physical violence and suffering as a part or element of mutual love. Yet, however it puzzle us as a theme of academical discussion, the fact is very real and indisputable.

There are groups of human *feeling* which frequently **Judgment the** run counter to human *reason, judgment and impulse*, **Foe of Impulse** being in the main hereditary enemies; but it seems strange that a fact of such deep psychic importance as that under consideration, eluding the research of the professed psychologist, should have been first revealed in the pages of two novelists. Sadism takes its name from the peculiar form of sexual perversion first laid bare in the romances of De Sade; and masochism from the corresponding perversion, of a passive nature, displayed in those of Sacher-Masoch.

The definition of Krafft-Ebing, that sadism is "the impulse to cruel and violent treatment of the opposite sex, and the coloring of the idea of such acts with lustful feelings,"² fails of absolute correctness, for the very same

¹ *Vid.* H. Ellis, *loc. cit.*, III, 84. Suggesting the shrewd inference that she had had opportunities of comparing the sensation with that produced by other penises destitute of such verrucous adornment. But that's another story.

² *Loc. cit.*, p. 60.

reason as that for which I have heretofore called Nero a sadist—that the sadistic impulse may have *either* sex for its object. Féré's definition is better—"the need of association of violence and cruelty with sexual enjoyment, such violence or cruelty not being necessarily exerted by the person, himself, who seeks sexual pleasure in this association;"¹ and Garnier's is best of all, since it recognizes what I have heretofore contended for—a principle of normality in these perversions—and comprises, at the same time, every point covered by the others. "Pathological sadism," he writes, thus inviting the inference of a *physiological sadism*, "is an impulsive and obsessing sexual perversion, characterized by a close connection between suffering inflicted, or mentally represented, and the sexual orgasm; without this necessary and sufficing condition, frigidity usually remaining absolute."²

In attempting to define sadism, Havelock Ellis is led to the conclusion, by others I believe overlooked, that it is *not*

Ellis's View

a perversion due to excessive masculinity; a conclusion well corroborated not only by the fact that strong men are more apt to be tender than cruel, and the most cruel men to be feminine in character, but the equally remarkable fact that the skull of De Sade, himself, according to the phrenologist who examined it, was so small and well formed that "one would take it at first for a woman's."

Indeed, the sadistic impulse, in my opinion, is quite as common in *women as in men*. I had a little daughter, since deceased, who possessed a small Chinese poodle, upon which she lavished the entire wealth of a peculiarly affectionate nature; and whipping that poodle, dashing cold water upon it, and treading upon its tail, were pastimes which not only afforded her the very keenest enjoyment, but were indubitably the concomitants of an equally strong affection, and few parents will be found who have not observed similar manifestations of active cruelty in their children.

That women can be gentle as kittens, or cruel as tigers, is a proverb founded on absolute fact; while it is only necessary to read the literature of Goethe, Heine, Platen, Hamerling, Byron and other authors, to recognize, in the affectionate submission of the heroine to the exactions and cruelty of a tyrannical lover, that masochistic feeling which is a part of almost every woman's nature.

It is impossible to treat sadism, I repeat, apart from masochism, one being complementary to the other. The former represents the active rôle of absolute domination, and the latter, as Krafft-Ebing remarks, "a peculiar

¹ "L'Instinct Sexuel," p. 33.

² "Des Perversions Sexuelles," *Int. Cong. Med.*, Paris, 1900.

perversion of the psychical *vita sexualis* in which the individual affected, in sexual feeling and thought, is controlled by the idea of being completely subject to the will of a person of the opposite sex; and of being treated by this person as by a master, and humiliated and abused."¹

It was from the peculiar character of the Austrian novelist, Sacher-Masoch, who first discovered his perversion by the pleasure he experienced in being kicked in the face by his mistress, that Krafft-Ebing was

led to adopt the term masochism, as the counterpart of sadism; but, as I have previously remarked, a careful consideration of the phenomena of both conditions will lead us to discard even an imaginary line of demarcation. De Sade, himself, was not a *pure sadist*, any more than Sacher-Masoch was a *pure masochist*, the sexual algophily of which Féré speaks² being equally applicable in both cases; and the term *algolagnia*³—pain with sexual excitement—which Schrenk-Notzing invented to cover both sadism and masochism, seems fairly adequate to describe both the passive and active forms of the perversion.

I am not sure that I am absolutely correct, indeed, in applying the term *abnormal* to either of these perversions; the instinct to bite, for instance, in sexual excitement being so universal as to fall readily within the lines of normality; and it is only when we go *beyond this*, and into the more pronounced forms of instinctive cruelty, that the adopted classification appears justified. The impulse of furibund passion, as manifested in the love-bite, may or may not be to shed blood; if it be the latter, and not the mere emotional outburst of sexual detumescence, common to all animals, it is a perfectly natural manifestation of the law which makes courtship only a modified form of combat, of which blood is the natural concomitant.

Thus, the heroes of De Sade's novels plan scenes of debauchery in which the shedding of blood is a necessary element of the fullest sexual enjoyment; Countess Bathory and Gilles de Rais and with the Hungarian, Countess Bathory, and Marshall Gilles de Rais, we find lust only satisfied with the death of innumerable victims.⁴

The intimate relation between whipping and sexual passion has already

¹ "Psychopathia Sexualis," Seventh German Edition, from which, when not otherwise stated, all my quotations are made, p. 89. ² "L'Instinct Sexuel," p. 138.

³ *Zeitschrift für Hypnotismus*, 1899, ix, 2.

⁴ Jacob, "Curiosités de l'histoire de France," Paris, 1858. H. Ellis, *loc. cit.*, III, 103.

Countess Bathory could only satisfy her lust by the death of her victim; and Marshall Gilles de Rais explained the horrible mutilations, murders and cruelties, he had practised upon upward of eight hundred children, by the example of the Roman Cæsars. He claimed to have been led into such sexual barbarity by reading in Suetonius the

been noticed. Cases were cited in which castigation was the *only* means of producing tumescence in certain persons, and Carnevin corroborates the same fact in reference to animals, in his case of a Hungarian stallion in which application of the whip had always to be resorted to to produce erection. Notwithstanding Féré's attempt to associate this phenomenon with the tonic effect of pain on the nerves, I am of opinion that we must seek its explanation rather in psychic causes; in the same influence, for instance, which arouses fear and anger, both of which, being fundamental to courtship and rivalry, may very well enter even more largely into the stronger passion.

Indeed, many lines of evidence directly lead to such a conclusion. The whipping of *one* boy has frequently been known to excite the sexual passions of *another*; the phenomenon being one of such general observation among school-teachers as to constitute their strongest argument against correctional castigation in educational institutions. Rousseau gives us an account of the development of his own masochistic tendency, from witnessing the punishment of children;¹ and in the sadistic cases recorded by Regis and Krafft-Ebing, similar causative factors are observed.

The latter writer tells of a neurasthenic girl who derived the greatest pleasure from being spanked by her father, and whose subsequent longing was "to be the slave of a man, lying in fancy before him, he putting one foot upon my neck, while I kiss the other."²

Anthropology tells us that there was a time when women were only won by blows, force and robbery; and it is quite possible that the relation between love and pain is, to some extent at least, as asserted by Schafer, atavistic. The pleasure, indeed necessity, of battle, murder and rape, in the animal world, makes it extremely probable that sadistic outbreaks such as the terrible Whitechapel outrages, Lombroso's case of the man, Philippe, who, arrested for strangling prostitutes, after intercourse with them, said, "I am fond of women, but it's sport to choke them afterwards,"³ and many others, of similar character, are only lingering remnants of a primitive law. However that be, there is scarcely

description of the savage orgies of Nero, Tiberius and Caracalla, deriving therefrom the fiendish idea of locking children up in his castle, torturing, assaulting sexually, and afterward killing them, with feelings of the most inexpressible pleasure. The bodies of the children were burned, only the heads of a few particularly beautiful ones being preserved, possibly as souvenirs.

¹ "Les Confessions," I, 1.

² Vid. Krafft-Ebing, *loc. cit.*, pp. 89, *et seq.*

³ "Geschlechtstrieb und Verbrechen in ihren gegenseitigen Beziehungen." See also *Archiv für Psychiatrie*, vol. xv; C. F. von Schlechtegroll, "Sacher-Masoch und Masochismus;" and Goltammer's *Archiv*, Bd. xxx, for further instances.

a doubt that many, if not all, of the modern lust-murders of children are of sadic origin.

The Menesclou case is fairly typical of these. "Menesclou was arrested on a charge of abducting a four-year-old girl from her parents' residence; and, when taken into custody, the forearm of the child was found in his pocket. The head and entrails, in a half-burned condition, were discovered in the stove, but the genitals of the girl could not be found, being probably secreted and used by him for sexual purposes." "These circumstances, as well as the finding of a lewd poem in his pocket, left no doubt that he had violated the child, and then murdered her."¹

Another, that of the clerk Alton, is distinctly sadistic. He was a professed violator and murderer of little girls, luring them into thickets, and vacant buildings; and, on his arrest, entries like the following were found in his note-book: "Killed a young girl today; it was fine and hot."² "Jack the Ripper," of Whitechapel fame; Holmes, who was executed in Philadelphia in 1896, convicted of the murder of nearly twenty women, and Johann Hoch, the Chicago Bluebeard, hanged in Feb., 1906, for more than an equal number of female murders, furnish remarkable instances of the same sexual perversion.

The confession of the pellagrous vampire, Verzeni,³ is interesting as affording an example of sadistic anthropopagy. "I had an unspeakable delight in strangling women," he remarks, "experiencing during the act erections, and intense *sexual pleasure*. It was a pleasure even to smell female clothing. The feeling of pleasure while strangling them was much greater than that which I felt when masturbating. I took great delight in *drinking their blood*, and in *pulling the pins out of the hair* of my victims. My mother first came to suspect me from noticing the spots of semen on my shirt, after each murder. I never touched the genitals of the women. *It satisfied me sexually to just seize them by the neck and suck their blood*. During the strangling, I pressed myself against the entire body, but did not think of one part more than another."

He further states that he came to his perverse condition entirely independently of outside influences, his first experience of sexual pleasure coming from the wringing of chickens' necks.

That active sexuality is not at the bottom of all outrages, however, is well shown by the case of the Spaniard, Gruyo, who, while physically

¹ *Vid.* Krafft-Ebing, *loc. cit.*, p. 63.

² *Ibid.*

³ *Vid.* C. Lombroso, "Verzeni Agnoletti," Rome, 1873.

impotent, still continued his horrible deeds, strangling no fewer than six women in ten years. He covered his tracks with such care that, for the above period, he remained undetected, choking his victims, who were usually prostitutes, and tearing out their kidneys and intestines through the vagina.¹

Tarnowsky tells of a physician who, while ordinarily capable of normal intercourse, found that, when excited with wine, he was compelled to prick the woman's buttocks, and *see blood*, before he could have ejaculation, or obtain satiety of his lust; and Demme records the case of a man who was led from masturbation by, and sodomy upon, little girls, to lust-murder by the haunting thought of how pleasant it would be to *stab a young and pretty girl* in the region of the genitals, while having intercourse with her, and *see the blood running from the knife*.²

Sadism in Women

That sadism is not infrequent in women is also shown by Case 42, of Krafft-Ebing. "A married man presented himself with numerous cuts and scars on the arms. He told their origin as follows: When he wished to have intercourse with his wife, who was young and nervous, he first had to make a cut in his arm. Then she would suck the wound, and during the act become violently excited sexually."³

History is full of further instances of sadistic instinct in the sex, of which possibly Valeria Messalina and Catherine di Medici are the most noted; the latter, along with being the secret instigator of the awful St. Bartholomew Massacre, finding great pleasure, we are told, in having the ladies of her court whipped before her.

The desire which is so frequently observed in men to play the slave to a woman, or a woman to a man, submitting to the most humiliating outrages of their manhood or womanhood in the degrading rôle, can scarcely be explained on other than masochistic grounds.⁴

¹ Krafft-Ebing, *loc. cit.*, p. 67.

² "Buch der Verbrechen," II, 34.

³ *Loc. cit.*, p. 87. This recalls the mythological legend of the vampires, originating, possibly, among the Greeks, in the myth of the *laminæ* and *marmolykes*, blood-sucking women and men, a full account of which may be found in Tylor's "Prim. Cult.," 1893, Ch. xv. Goethe also makes use of it in his "Bride of Corinth," and there is little doubt, in my mind at least, that the origin of such *outré* fictional characters as Bram Stoker's Dracula, and the Slavonic and Albanian beliefs so gravely set forth in Ranft's "De Masticatione Mortuorum in Tumulis," and Calmet's "Dissertation on the Vampires of Hungary," is to be found in the nocturnal depredations of *sexual sadists*, whose abnormality escaped detection through the fact that it was not then recognized or known.

⁴ Schulz reports the case (*Weiner Med. Wochenschrift*, 49, 1869) of a man who was incapable of intercourse with his wife until he had worked himself into a state of artificial anger. Leo Taxil states ("La Corruption," p. 224) that in Parisian brothels knouts are kept for the castigation of patrons who can only be excited by such means; and it is

The following represents only an exaggerated instance of this tendency, so common as to furnish material for a dozen books.

**Strange Sexual
Appliance**

A man finds satisfaction, when he visits a whorehouse, in the following strange manner: He has a porcelain ring, similar to those used in hanging curtains, which he puts over the head of his penis. Two cords are attached to this ring, which are drawn backward between his legs and attached to the foot of the bed. He then tells the woman to beat him unmercifully upon the buttocks, and cry "whoa" to him, constantly, as a person would to an unruly horse. The more the woman whips him on to pull, with shouts and blows, the greater his sexual excitement becomes. Erection occurs, and with increasing erection the penis is more and more tightly compressed by the ring, until, finally, ejaculation takes place, with exceedingly lustful feelings."¹

Only by the wildest flight of fancy, certainly, could the slang term, "riding a woman," be applied to such a procedure; but, just as in sadism men excite their lust by maltreating women, or girls, or males, when the actor is homosexual, so in masochism the same sexual stimulation is sought in endurance of similar abuse as in the above case.

With this definition of the terms, masochism and sadism, which makes the conditions, I think, fairly clear, and in illustration of which numberless cases might readily be adduced, I shall pass to the consideration of a far commoner sexual anomaly.

Fetichism

The association of certain parts of a woman's body, or dress, with sexual desire in men, and of corresponding articles and parts in man, with the same desire in women. This abnormality, necessarily psychological in character, so rare among women that it may properly be omitted entirely, as respects them, presents features of considerable clinical interest, from the fact that it may pass from a mere physiological *preference* for some particular portion of the female anatomy, or attire, to complete psychical impotence in the *absence* of the fetich.

Definition of

That this interest not infrequently centers in portions of the female body not sexually related, as they would be were the breasts, legs or external genitals involved, is important, as leading up to the knowledge that in such cases

recorded of the religious enthusiast, Antoinette Bouvignon de la Porte, as showing the connection between the mystical and sexual passions, and the masochistic tendency of both, that she habitually mixed human faces with her food. (Krafft-Ebing, *loc. cit.*, p. 136.) The beatified Marie Alacoque, to "mortify herself," is also said to have licked up with her tongue the fecal dejections of the patients, and sucked their toes, covered with putrifying sores.

¹ Krafft-Ebing, *loc. cit.*, p. 113.

normal direct intercourse is not essential to sexual gratification; some form of manipulation of the fetich, or thought-concentration upon it, taking the place of the material act.

Fetichism of inanimate objects is not only a perverse but always a pathological phenomenon; but the same may be said, indeed, of all processes which fall without the circle of natural sexual excitation, and within that of sexual perversion.

In the sexual ecstasy of a man over a woman's shoe, glove or handkerchief, instances of which are so common as to fairly identify it with the *normal impulse*, we find a very different condition from that of fetichism. The first is merely an ecstatic manifestation of pleasure in the mnemonic symbol of a beloved personality; that personality being reproduced in its *entirety*, whereas, in the other case, the memory is in nowise concerned, the fetich constituting the sum and substance of his idea.

In Zola's "Therese Raquin," for instance, where the lover goes into raptures over his lady's boot, the condition is quite different from that of the shoe fetichist; who, at sight of a shoe worn by *any* woman, is thrown into violent sexual excitement, with, in some cases, erection and ejaculation. It is quite physiological to love not only a woman, but everything which reminds us of her; but concentration of the entire sexual interest upon one object, or detail, of *every* woman's dress, and finding sexual gratification in it to the extent mentioned, is assuredly pathological.

Like the other forms of sexual perversion, previously considered, erotic fetichism may frequently express itself in strange, and even criminal acts, such as theft of the objects of fetichism, secret pollution with such objects, as masturbating against them, or making violent assaults upon women for the purpose of obtaining them.

This latter form of the obsession has only recently been very clearly illustrated in Philadelphia, where the fetichism took the form of a little girl's shoe, and numerous children were more or less seriously injured and frightened by an unknown man forcibly cutting the shoes from their feet, after dark; but without manifesting the slightest desire to otherwise violate or assault them.

Fetichism may apply to any part of the female body. Binet's case of the man who evolved the idea that the nostrils of a woman are in some way the seat of her sexuality, is interesting from its exaggerated absurdity. This man's liveliest sexual desires were always associated with a *woman's nose*; and, being an artist, in sketching profiles of Grecian female heads, he always made the nostrils so large that sexual intercourse by that channel would have been nearly possible, in life.

Binet, probably, more than any other writer, studied and analyzed the whole fetichism of love; developing the fact, along with Tarde, that the fetich may vary just as widely with nations as with individuals. Through fetichism he explains the attraction of the blonde for the brunette, nullifying the law of opposites in sexual selection, for a particular expression of the eyes, for a perfume, a hand, a foot, a boot, an ear; filling up the whole complicated chain of mental processes involved in sexual love, and making clear the otherwise inexplicable problem why love is sometimes a passion and sometimes a cold mental process; sometimes inspired by the beautiful, and sometimes by the ugly; and, in addition, pointing out certain deep-seated psychological principles which, if perfectly and generally understood, would vastly, I think, promote not only domestic happiness, but a more intelligent administration of legal justice.

Hand, glove, hair, clothing, foot and handkerchief
Forms of fetichists are the most common of the entire group.

It is easier to account for foot-fetichism than that of the hand. The female foot, unlike the hand, is commonly seen covered, and the early direction of the sexual thought toward it is partly due to that charm of novelty, heretofore noted, and partly to the more intimate association of the foot itself with the sexual parts. Shoe fetichism may also, probably, be partly explained by the latter hypothesis. Hair fetichism is forensically important from the seemingly greater frequency of its manifestation in acts of public violence, as well as the possible involvement of one or more of the physical senses in those manifestations.

Poets have rhapsodized about the smell of a woman's hair, likening it to the perfumed groves and flowers of Paradise; and there can be no doubt that different fashions of wearing the hair, from a merely æsthetic standpoint, produce different effects on different men. Moll reports the case of a man who became violently excited, sexually, whenever he saw a woman with her hair in a *single braid*; and Magnan, a similar instance where a man constantly dreamed of women with *braided hair*, and who never was potent for intercourse with one who wore her hair loose or in any other fashion. He never dreamed of the sexual parts of women; but only the braid of hair; the idea of touching which, or better, sleeping with it, producing the most powerful erections and ejaculation.¹

Public hair despoilers are quite common in every great city; the following case taken from the *Annales d'hygiène*, April, 1890, being fairly representative of the class:

The man was a locksmith, aged forty, who was arrested at the Trocadero, in Paris, *in flagranti*, as he cut off a young girl's hair in the crowd. He

¹ *Archiv de l'Anthropol. Crim.*, v, 28

stated that when alone in his room he felt sick, anxious and dizzy, troubled continually with the impulse to *touch a young girl's hair*. When it happened that he could do so, he had immediate erection, became intensely excited, sexually; and, without touching the girl in any other way, *experienced ejaculation*.

One evening he could not resist the temptation to cut off a girl's hair. He took it home with him, and there enjoyed with it the most exquisite sensual pleasure. His method was to rub his body with it, wrap it around his penis, comb and fondle it, and each time with the most powerful orgasm. The hair exhibited in the shops had no such effect on him.

To illustrate the psychopathic character of the phenomenon the following is useful:¹

A gentleman of good education, and social position, from his eighth year, felt powerfully attracted by female hair. At
The Hair-Fetich nine years of age a girl of thirteen seduced him. He
in Masturbation did not understand it, and was not at all excited.

A twelve-year-old sister of the girl also courted, kissed and hugged him. He allowed it because the *girl's hair pleased him*.

When he was ten, he first began to have definite sexual feelings at the sight of female hair. At eleven he was taught to masturbate, which he always did to the accompaniment of the hair-fetich, and at fourteen experienced violent erections when he touched a girl's hair. But his particular pleasure was to *kiss and suck* the hair; and often on the street he would surreptitiously kiss a girl's hair, and then hurry home to masturbate.

When he became mature he attempted to satisfy himself naturally with women; but, although he could produce violent erection by kissing and fondling the hair, he could not induce ejaculation. Once he stole the combings of a lady's hair, put it in his mouth, and masturbated, calling up the lady in imagination. In the dark a woman could not affect him because he could not *see her hair*. Flowing hair had no charm for him, nor had the hair about a woman's genitals.

It should not be forgotten that the secondary
A Necessary sexual parts of women, bosom, hips, waist and legs,
Distinction exert a normal influence upon the sexuality of men;
 it not infrequently happening that, at the beginning of the sexual life, the female charms of person become in greater or less degree associated with *certain articles of dress*. This may account for the fact that to most men the attired woman is always more pleasing than the naked; and sexuality more highly and readily influenced by the half concealed than the fully revealed charms.

¹ Krafft-Ebing, *loc. cit.*, p. 165, 166.

Moll mentions a case where a patient could not perform the sexual act with a completely naked woman; and in the same place, of a homosexualist who was subject to the same dress fetichism. One of the most interesting cases, however, in this connection is that taken from Roubaud's "Traité de l'impuissance."

At the age of fourteen the subject was initiated into the joys of sexual intercourse by a young lady with blonde ringlets; **Remarkable Case** who, to escape detection more easily, should anyone enter the room, was in the habit of wearing her usual clothing while accommodating him. She wore gaiters, a corset and a silk dress; and, later in life, to awaken this man's sexual desire every woman had to have blonde ringlets, gaiters and a silk dress.

Many of these articles of clothing, owing to their private use, or the part with which they come in contact, are of course peculiarly fitted to awaken sexual associations. Hammond records a number of cases in which the petticoat, corset, stocking and other undergarments, were made the objects of fetichistic impulses; and Diez, one in which a young man could not resist the impulse to *tear female clothing*, always enjoying sexual pleasure and ejaculation in the act.¹ This, however, might possibly be better classed as a case of sadism with inanimate objects.

Charcot and Magnan tell of a young man who, at fifteen, was sexually attracted by *aprons hung out to dry*. He used to bind one about himself and masturbate behind it; and could not see an apron on either man or woman thereafter without repeating the act.² Krafft-Ebing reports a parallel case of wet-skirt fetichism, where the patient, at thirteen years of age, had his first feeling of youthful lust from looking at a wet dress, hanging from a line. Dry clothing did not affect him, but the sight of a woman lifting her *wet skirt*, on a rainy day, drove him almost frantic with sexual desire.

Cases of handkerchief fetichism are very numerous; **Shoe and Other** that of linen, velvet, fur, etc., less so;³ which, as **Forms of Fetich** might be expected, on account of the close relationship between the shoe and the feminine body, the

¹ "Der Selbstmord," p. 24.

² *Archiv de Neurol.*, 1882, p. 12.

³ As a fur fetichist Sacher-Masoch was himself probably chief. He remarked of a beautiful woman, "I should like to see her in furs;" and of one not so attractive—"I could not imagine her in furs." His writing paper bore the figure of a woman in "Russian Boyar costume, her cloak lined with ermine, and brandishing a scourge; a species of doraphilia which seems to have clung to him all through life, and to have been associated with his grossest sexual imaginations. Raphael in "Fornarina," and Rubens in "Helene Faurment," made costly furs the frame and foil of female beauty; but to what

former has always been prominent as an object of fetichism. Indeed, I am of the opinion that few men are not to some extent affected by it; the masculine pleasure derived from looking at a small, handsomely shaped lady's foot, in the street, along with certain masochistic possibilities involved, being due probably as much to abstract fetichism as to the association of the foot with the sexual parts. In the following case there is quite an apparent connection between the shoe and sexual excitation.

A young man was brought to the very verge of sexual intercourse by a French governess; the act itself, for some reason, not being permitted, intensely exciting mutual masturbation being the only result. In this situation his attention was directed to the woman's exquisitely shaped boots, which made a very profound impression upon him. From this he began to have an interest in ladies' boots in general, and went about the streets watching them. This kind of fetichism gaining on him, he had the governess touch his penis one day with her shoe, the act immediately producing violent sexual excitement and ejaculation.

Afterward, this became a regular means of gratification; or, when he had voluptuous dream pollutions, it was always with a pair of women's shoes. He was, and is, absolutely *indifferent to a woman's naked foot*.¹

The following, also, is clearly fetichistic. At school the mistress's shoes excited a boy intensely, and one day he could not refrain from grasping them. The act caused him great sexual pleasure, and, in spite of punishment, he could not resist repeating it. Finally it was recognized that there must be some abnormal motive in operation, and he was sent to a male teacher. Here he reveled in remembrances of shoe-scenes with his former schoolmistress; having erections, orgasms, and, after his fourteenth year, ejaculations. Masturbating at the time, he always did it while thinking of a woman's shoe; and, finding it to increase his pleasure, he came finally to masturbating with *the shoe itself*. Nothing else about a woman excited him, and he regarded the normal act with absolute horror.²

Still more remarkable is the following case of
An Odd Case night-cap fetichism, with which I shall dismiss the subject: A man remembers that his first erection, at the age of five, was caused by seeing an aged relative put on his night-cap, if any, the fetichistic idea prevailed over the æsthetic, is at best a matter of conjecture. Carl Vogt ventures the suggestion that fur-fetichism may be an atavistic retrogression to the hairy delights of our ancestors; an opinion which I quote for what it is worth; but as the cretin feels an impulse to touch whatever pleases him, and the soft silkiness of fine fur being almost universally pleasing, the act of stroking a cat's back, which is pleasant to most of us, may, as Krafft-Ebing remarks, be widely separated from any sexual feeling.

¹ Krafft-Ebing, *loc. cit.*, p. 176, *et seq.*

² *Ibid.*, p. 178.

cap. The same thing occurred later, when he saw an elderly woman in her night-cap; and for years afterward, merely thinking of an old man, or woman, in a night-cap was sufficient to produce an erection, while, if he could touch the cap itself, he had an immediate ejaculation. He was not a masturbator, and had never been sexually active until his thirty-second year, when he married a charming young girl with whom he had fallen in love. On his first night with the bride he was cold and impotent; until, by a happy inspiration, he called up a picture of *the ugly old woman in her night-cap*, when erection came at once, and he was enabled to discharge his newly assumed duty, we are led to hope, "with neatness and despatch."

If the captious reader object that I quit this section on fetichism with a somewhat "fishy" and incredible case, I can only reproachfully refer him to our worthy friends, and professional colleagues, Messrs. Charcot and Magnan, from whom it is quoted.¹ I am frank to say, however, in endorsement of such an objection, that I have found the kind of "night-cap" I am in the habit of using myself of considerably more efficacy along the lines alluded to.

While sexuality in idiots is usually but very slightly developed, being entirely absent in typical cases, there are yet occasional instances where its manifestations are of the most violent intensity.

At an army post where I was once stationed, in 1902, a young girl initiated the "village idiot" into the mystery of sexual indulgence, giving her life as a penalty.

As nearly as I could ascertain the facts, the idiot, during an abnormally long coitus, caused probably by mental incoördination and the absence of psychic impetus, had become furiously maniacal, and strangled her. In fact, it is the opinion of alienists that when sexual desire, when it does occur in these unfortunates, is opposed, the fiercest passion is excited, and murderous attacks are very likely to be made.²

Fortunately, both intensity and abnormality of the sexual life are infrequent with this class of persons; otherwise, the total absence of moral inhibitory restraint would render them exceedingly dangerous members of society. Giraud relates three cases which fairly represent the psychopathic features involved.

The first, at eighteen years of age, enticed a little girl into a barn, by giving her nuts. There he exposed his genitals, and, lying upon her, made

¹ *Archiv de Neurol.*, 1882, No. 2.

² *Friedreich's Blätter*, 1858, p. 50. For further cases see, also, Combes, *Annal. Med. Psych.*, 1868; Casper-Liman, Hammond, Bartels, Krafft-Ebing, and other writers.

the movements of coitus against the child's abdomen; but without bringing his penis near her privates, or showing the slightest knowledge of the act, further than the mere animal instinct to perform it.

Another, about the same age, evidently degenerate, on being told by his little sister and her playmate, children of about eight years, that an unknown man had attempted to violate them, had his sexual desire evidently aroused by the recital; and, leading the children to a deserted house, attempted the act himself. Because he had no emission, and because the younger child cried out, he let her go, promising to "marry her" if she would not tell of his act. At the trial it became quite evident that he thought the offer of marriage sufficient compensation for the wrong done.

The third and last case—for I consider sexual manifestations in idiocy so rare as to require little further notice—was twenty-one years of age, microcephalic and imbecile; had masturbated since his sixth year, and was otherwise sexually vicious. Had practised both active and passive pederasty, repeatedly attacking boys for the purpose, and attempting regular sexual assaults upon little girls.

He was absolutely without an understanding of his acts, his sexual desires being manifested with a periodicity and intensity purely animal.¹

In almost all forms of dementia, except those due
In Dementia to pathological causes, such as apoplexy, traumatism, paresis, and the various secondary psychoses arising from inflammatory processes in the cortex, the sexual factor is always a dangerous one. In the latter cases, according to Krafft-Ebing, whose usually accurate judgment in such matters does not appear here to be well borne out by the facts, "perversions of the sexual instinct seem to be infrequent."²

That very grave and frequent perturbations of sexuality *do* follow both apoplexy and *trauma capitis*, may be proven by various clinical histories; as a matter of fact, from his own.

Thus, Case 149,³ having passed through a cerebral attack which incapacitated him for business, one day locked two young girls in the house, during his wife's absence, gave them liquor, and carried out his sexual purpose. The medical experts established mental weakness, resulting from apoplexy; and his own confession was that he committed the act because of a quite uncontrollable impulse.

¹ Giraud, *Annal. Med. Psychol.*, 1855, No. 1. Emminghaus also draws attention to the occasional open manifestation of sexual instinct in idiots, comprising public masturbation, exhibition of the genitals, attacks on children, and sodomy. *Vid.* Maschka's "Handbook," iv, 234.

² "Psychopathia Sexualis," p. 361.

³ *Ibid.*, p. 362.

So, Case 150,¹ subsequently to being injured in the skull by a horse, developed an inordinate and beastly sensuality. His last act was to rape a girl of twelve, and afterward strangle her, to prevent discovery of the lesser crime.

The most general experience is, I think, that whatever the cause of the mental weakness, whether traumatic, idiopathic, or inherited, the sexual manifestations will be found to be very similar, being those chiefly and simply of *uninhibited sexual impulse*.

In senile and paretic dementia, while episodic and highly intensified manifestations of libido occur, the tendency, fortunately, is toward gradual extinction.

In the prodromal stage of mental obnubilation, however, loose talk, a suggestive picture, touching a woman, or manipulation of the genitals, may readily evoke, in the lessening light of moral consciousness, a passion which may culminate in grossly immoral acts.

Thus a patient, whom I had under treatment and surveillance for paretic dementia, arose one evening during the nurse's absence, deliberately *undressed* himself, put on a silk hat, and, wholly naked otherwise, rang the bell of a magnificent mansion, in an aristocratic neighborhood, handed his card to the maid at the door, and immediately followed up this polite convention by seizing the girl and attempting to rape her in the vestibule.

Fortunately the latter, a pretty German, was
The Value of "experienced;" otherwise, American social prestige
Experience Illus- might have suffered by the occurrence. She told me
trated afterward that, at her last place, in Bavaria, the young
 Count, her employer, used to do "shust like dot."

Many cases are reported to show the unbridled nature of the passions in this condition. Legrand relates one where a hitherto respectable man, the father of a family, was found masturbating in the street, and *swallowing the semen*;² Krafft-Ebing, another of an officer, prominently connected, who made frequent daylight attempts to rape little girls at a watering place;³ and both Mendel and Tardieu, the former in "Progressive Paralyse der Irren," and the latter in his "Attentats aux Moeurs," agree in making this mental malady the basis of very many cases of bigamy.

As in dementia and the associated psychoses, not
Sexual Phases only is epilepsy characterized, very frequently, by
of Epilepsy reckless and intense emotional manifestations of
 sexual passion, but the epileptiform seizures are often
 made the occasions of lawless violence. Usually, however, the epileptic will satisfy himself by masturbation, natural intercourse, or, if opportunity offer,

¹ *Ibid.*

² "La folie," p. 519.

³ "Psychopathia Sexualis," p. 363.

pederasty. It considerably complicates the medico-legal aspects of these cases that many acts of violence are recorded, rapes, murders and criminal assaults, by persons who had not previously given any evidence of sexual activity; leaving it open to inference that such attacks were the result either of accidental emotional impulses, or, possibly, post-epileptic reflexes, transitory in character, and not forming an element of the original condition.

In an epileptic seizure the cerebral disturbance is so profound, and general, that it would be strange did the sexual nerve-tracts escape some sort of stimulation; and that they are frequently so stimulated is proven by many facts within our observation, as well as by the positive statements of several eminent neurologists.

Arndt says that he has known epilepsy to express itself in a most sensual manner toward the sufferer's own mother;¹ and Krafft-Ebing relates the case of a young epileptic, of bad heredity, who always, after his epileptic seizures, used to attack his mother and try to violate her.² Simon mentions the case of an epileptic girl of twenty-three, of good morals, and well educated, who, during her attacks, would shout out obscene words, raise her dress, make the lascivious movements of intercourse, and by gesture invite men to approach her;³ and Kiernan records the equally peculiar one of a young man who always had, as his *aura*, the vision of a beautiful woman, in most lascivious attitudes, which induced intense pleasure and ejaculation.⁴

In the case examined by Casper, a respectable man attacked four women on the street, one after another, actually succeeding in violating one of them in the presence of two witnesses; and notwithstanding the fact that "his young, pretty, and healthy wife lived hard by."⁵

Tarnowsky relates a case which, along with the epileptic significance of the act involved, illustrates the fatal passion among noble families in Europe for marrying within their own social class, whatever the physical, mental or moral hindrances.

The gentleman had led a dissolute life, and was subject to occasional epileptic attacks. On the evening of the wedding he appeared before the assembled guests, leaning upon his brother's arm. Bowing to right and left, he was the *beau-ideal* of high-bred aristocracy and refinement. When he came before his bride, however, his lofty *savoir vivre* took a sudden and inordinate tumble. He opened his trousers, took out his penis, and began to *masturbate himself* before her and the horrified guests. After the paroxysm had passed, he had only a confused memory of the events, and could give no explanation of his acts.⁶

¹ *Lehrb. d. Psych.*, p. 410.

² "Crimes et Délits," p. 220.

³ *Klin. Novellen*, p. 267.

⁴ "Psychopathia Sexualis," p. 364.

⁵ *Alienist and Neurologist*, Jan., 1884.

⁶ Tarnowsky, *op. cit.*, p. 53.

**Sexuality
in Mania**

In both the permanent and periodical phases of the malady, the sexual sphere is frequently invaded. Sometimes the maniacal outbreak, in the periodical form, will assume the sexual character *almost exclusively*, in which condition most revolting acts are quite unconsciously committed, commonly followed by a period of great moroseness and depression.

While it has been quite generally remarked that the maniacal impulse in women almost invariably takes a sexual direction, we are sometimes at a loss to determine how much of this is due to heightening of the sexual feeling, and how much to withdrawal of rational inhibitory restraint; possibly the latter factor, quite as much as the former, may be regarded as causative.

In the "masturbatory insanity" of asylums, it is frequently difficult to separate the cause from the effect; and, although the statement of Sir William Ellis, that he had no hesitation in ascribing a great proportion of the cases of mental disease to masturbation,¹ is partially discredited in the light of modern research, it is yet undeniable that very many cases of mania, idiocy, epilepsy and diseases of the spinal cord *do result from it*.

Thus, at the State Hospital for Criminal Lunatics, Matteawan, New York, from 1875 to 1897, as I have elsewhere stated, masturbation was the *sole* assigned cause of insanity in 120 men, out of a total of 1630; being auxiliary to other causes in numerous other cases; while Dr. Clara Barton found, among 121 cases of insanity in young women, no fewer than ten in which masturbation was the *sole discoverable cause*.²

Griesinger was the first to point out, however, in this apparently strong presentment against the practice, a factor hitherto overlooked: that not so much masturbation itself, as the feeling aroused in sensitive minds by the *attitude of society toward the vice*, was productive of brain disease; and the general progress of cultivated opinion seems, at present, rather away from the earlier and more arbitrary view. Nevertheless, I repeat, it is undeniable that *self-abuse, begun early and long continued, may become a self-sufficient cause of permanent and incurable mania*.³

In confirmed mania, sexual delusions and religious hallucinations seem to play the strongest part; while in the simpler forms of maniacal exaltation the deeper sexual purpose is commonly lost in the frivolities which attend its manifestation. Thus, a maniac will take the greatest delight in mock courtship, lewdness of speech, tickling women, or even feeling their legs,

¹ "Treatise on Insanity," p. 335, *et seq.*

² "Insanity in Young Women," *Jour. of Ment. and Nerv. Dis.*, June, 1896.

³ In confirmation of this view, see Marro, "La Pubertà," p. 174, and Spitzka, "Cases of Masturbation," *Jour. Ment. Science*, July, 1888.

breasts and genitals, without the remotest impulse or desire for *the sexual act*; just as, in the religious equivalent, there is much talk of virginity, purity, and becoming nuns or celibates, without the least idea of the sexual point involved.

It is fortunate for society that in mania, unlike epilepsy and some other neuroses, the sexual instinct seems to be, as a rule, *nil*. In periodical insanity it frequently becomes furibundal and violent, manifesting in some cases an unmistakable tendency to reversal;¹ but on the whole, outside of the harmless and thoughtless acts of children, sexuality plays a very slight part in the cases of the incurable insane.

Although generally considered separate, and peculiar to themselves, these conditions are more frequently symptomatic of the graver psychosis dependent on derangement of cerebral or spinal function. Both

Satyriasis and Nymphomania may occur as concomitants of delusional insanity, of traumatism, or of any other deutero-pathic condition, which may produce sexual hyperesthesia; although the lascivious coloring of idea is so intensified, and the entire consciousness so implicated in the sexual desire, as to constitute what may very properly be treated as a distinct neuropathic condition.

A satyriast, being *pro tempore* a maniac, governed by inordinate lust, as the latter is by delusional frenzy, may become equally as dangerous to society, although not so apt to commit flagrant crime in the accomplishment of his purpose. He is more likely to resort to auto-erotic practices than to heterosexual violence; and, although passionately desirous of natural intercourse, finding it too inconvenient, or difficult of attainment, he seeks, usually, an equivalent, *faute de mieux*, in solitary masturbation.

Satyriasis, except as the result of injury, or of an aphrodisiac drug,² is comparatively infrequent; but the corresponding condition in women—nymphomania, or uteromania—is far more common than casually supposed, especially at the climacteric.

While both conditions may accompany senility, nymphomania is far more frequent during this period than satyriasis; the remarkably strong manifestations of sexuality among men at other times, due to restrained indulgence, and consequent psychical and peripheral irritation, being entirely normal and physiological.

While nymphomania may be produced by the same causes which produce satyriasis, traumatism or the cerebro-spinal neuroses, or even by con-

¹ Fock mentions a case (*Archiv für Psych.*, v) of a man who, in the moments of maniacal exaltation, manifested sexual feeling for men; but in that case the patient fancied himself a girl, so the idea of contrary instinct falls before the mere delusion of sex.

² And this is rather simple priapism than true satyriasis.

stant irritation of the external genitals—pruritus pudendi, or even oxyuris vermiculosis—the fact remains that women are constitutionally more predisposed in this direction than men. In those cases of what may properly be called chronic satyriasis, the malady commonly results from venereal abuse, masturbation, and sexual neurasthenia, with augmented sexual desire. In these, the mind is occupied with obscene images, thoughts and desires, from which even the most solemn and exalted mental conceptions are not wholly separable and sacred. I have already mentioned the case of the boy who committed frottage with the gown of the priest who was confessing him; and pages might be cited to show with what force and frequency the satyric factor has entered into religion;¹ but these have already been, or will be, sufficiently noted elsewhere. While satyriasis is rarely permanent in men the corresponding condition is quite frequently so in women, leading as a rule to confirmed prostitution; although Legrand records a number of cases in which the malady led, apparently, to no violation of sexual purity.

In this neurosis the sexual life is very frequently implicated. Contrary sexuality is often developed; and, as in all cases of phenomena arising from a degenerate basis, the manifestations are apt to be open and flagrant. Thus, Giraud tells of a woman who, in an hysterical attack,

**Sexual Aspects
of Hysteria**

administered a narcotic to the family, in order to give her own daughters to her lover for sexual amusement; she looking on while he performed the act. Up to the time of her hemianesthesia, and first convulsive attack, she had been a moral and trustworthy woman; but afterward became a most shameless prostitute; and most writers concur in the opinion that, in all cases of hysteria, the sexual sphere is very largely involved, manifesting its activity either in such gross forms as last outlined, or in the more harmless acts of onanism, lewd encouragement of men, or, as Krafft-Ebing remarks, in such fantastic acts as going about the house naked, wearing male apparel, or smearing the person with fæces or urine.²

Schüle finds in the malady, frequently, an abnormally intense sexual impulse which disposes girls, and even women, happily married, to *pose as Mesalinas*;³ and few medical practitioners do not know of some case of hysteria in which similar abnormal manifestations have occurred, such as eloping on the wedding-eve with another man, adulterous *liaisons* after marriage, or fierce exhibitions of jealousy without a definite cause. Hysterical women, on the whole, make exceedingly dangerous as well as disagreeable wives.

¹ Comp. H. Ellis, *loc. cit.*, 1, 231, *et seq.*, "Auto-erotism in Religion;" Friedreich, "Gerichtl. Psychologie," p. 389; "Diagnostik der Psych. Krank.," p. 247; and Neumann, "Lehrb. d. Psychiatrie," p. 80.

² "Psychopathia Sexualis," p. 375.

³ *Klin. Psychiatrie*, p. 237.

Paranoia-erotica exhibits itself in abnormal activity of the sexual sphere;

Paranoia

Erotica

developing, chiefly, from central sexual excitement, as a sequel to sexual abuse, and usually in persons psychically degenerate. In both religious and sexual paranoia, the excitation expresses itself, not so

much in direct sexual gratification as in admiration of a person of the opposite sex who is pleasing æsthetically.¹ Thus, the paranoiac will often fall in love with a portrait, or a statue; and cases are recorded where the forms have been slept with, to the accompaniment of erotic dreams, and with voluptuous sexual embraces.

This pygmalionism,² as Ellis happily calls the love of pictures and statuary, so frequent among men that the poets, Heine and Lucian, and many eminent scientists, such as Eulenberg and Tarnowsky, accord considerable space to it, I have ventured to include under the head of Paranoia, as seemingly the most appropriate place.

Youths have masturbated before statues, even before that of the Virgin, as we are informed by the manuals of confessors; and Tarnowsky records the case of a young man who was arrested in St. Petersburg for paying nocturnal visits to the statue of one of the nymphs, in a gentleman's garden.³

I would also class as paranoiacs those young men, and women, who are unduly susceptible to the influence of lewd pictures, and other forms of pornographic stimuli appealing to the sight alone.⁴

Moll terms the phenomenon of finding sexual pleasure in witnessing

¹ Krafft-Ebing, *loc. cit.*, p. 376.

² H. Ellis, "Sexual Selection in Man," p. 188.

Lucian tells (*Dial. Amorum*) of a young man who fell in love with a portrait of Venus in her temple, coming every morning to the latter, and staying all day, to feast his eyes on it. Apelles became enamored of the picture of Campaspe which he had just painted (*Pliny* 33, 10); as did Zeuxis with that of Helen; and other similar incidents are mentioned in the present text. But the most poetic account of pygmalionism I have met with is that of Florilegus, a writer of the 11th century, who tells of a young gentleman of Rome who, the day he was married, while playing in the tennis-court, slipped his ring upon the finger of a statue of Venus. When he had finished his game he went to get his ring, but Venus had closed her finger on it, and he could not remove it. That night, when he came to perform his nuptial duties, the goddess interposed between him and his wife, unfelt by the latter, and continued to do so every night until he was finally delivered of her presence by the magician, Palumbus. The latter gave him a letter, addressed to Saturn, telling him to stand at a certain place, at a certain hour, when the old god would appear to him. He did so, and received from the deity a command to Venus to deliver back his ring, which the goddess finally did. The same legend is recorded in Phlegon's tract, "*De Rebus Mirabilibus*."

³ "The Sexual Instinct," Eng. Ed., p. 85.

⁴ Those young men, and even young women, who make such "art galleries" of their sleeping-rooms, and they are far from few, may be justly suspected of a paranoiac taint.

the sexual act between others, which closely resembles the passion for lewd pictures, mixoscopy, and gives considerable space to an effort to establish its relation to masochism; but, if Krafft-Ebing's definition of *paranoia-erotica* be correct, that ordinary sexual methods are not necessary to its gratification, I fail to conceive of any classification under which to place it more appropriate than the present.

Whore-houses are so constructed in Paris, New York, and London, as to accommodate patrons who desire only to *look on*; and it is remarkable the number of persons who apparently find delight in simply witnessing the sexual act between others. One gentleman informed me that when in Paris he made frequent use of these hidden peep-holes, always finding sexual pleasure and ejaculation, the first of the very highest order, in watching men and women copulating; and that his pleasure was always conditioned by that of the other man.¹

Once, when the woman was remarkably beautiful of form, and the man unusually "heavily hung," and vigorous, he says he was so excited, and his pleasure so intense, in watching the deliberate in-and-out movements, the convulsive wrapping of the girl's legs about the man, and the enormous size of the latter's penis, that he almost fainted.

An amusing confession, bearing upon the same point, was recently made to the present author by a gentleman farmer of his acquaintance. The first time he ever saw a stallion covering a mare he was so overcome with sexual excitation in watching the proceeding that he started hurriedly for the house, intending to repeat the performance with his wife. In his haste to get upstairs, however, he unfortunately slipped, and had his laudable ambition disagreeably dampened by landing in a tub of wash-water on the floor below. The gentleman pleads for secrecy on quite obvious grounds.

Coffignon remarks that persons frequently hide at night in the bushes of the Champs Elysées in the hope of witnessing, like the "voyeurs" in the brothels, this interesting act; and Ellis records that he came across, during a country walk in England, an elderly man with a field-glass, ensconced behind a bush, intently watching the movements of a pair of young lovers, reclining upon the grass some distance away. It is difficult to trace in such acts any evidence of the masochism which some writers claim for them; but not at all difficult to detect that psychical aberration which

¹ Such cases as that recorded in Genesis xix, 33, where a daughter is impregnated by her father, while the latter is asleep, would seem, in the light of experiences here recorded, as well as others elsewhere hinted at in this work, to be far less fabulous than commonly supposed. The mind alone is quite capable of producing both *erection and ejaculation*; and it is fairly possible for such impregnations to take place in the guise of a voluptuous dream, although the matter would require very delicate handling on the part of the lady.

falls within the sphere of paranoia, and which is further dwelt upon in Bloch's *Beiträge zur Ätiologie der Psychopathia Sexualis*.

Indeed, I cannot help seeing in the phenomena the completest correspondence with those which Krafft-Ebing ascribes to paranoia; in which, he states, that love for the opposite sex, *weak and purely mental*, due to long-continued masturbation, or to any other cause which may debilitate the sexual-centre, is manifested under the guise of *virtuous admiration*, while accompanied with great lasciviousness and sexual perversion.¹

This view of the anomaly is well borne out by the case of Küssner, with which I shall conclude this brief notice of the subject.

A married woman of thirty had, by means of sweetmeats and money, enticed a boy of five into her room. She played with him, handled his genitals, and finally attempted intercourse. She was a teacher, who had been betrayed, and had since given herself to prostitution, teaching, in a manner not contemplated by the poet, in this case at least, "the young idea how to shoot." Her explanation of the immoral act contains the *paranoiac* feature for which it is cited.

She had delusions of persecution, thought she was under the *secret influence of her seducer*, and *impelled by him* to perverse sexual acts. She thought he had put the boy in her way to tempt her. Coarse sensuality could not be attributed as a motive for the crime, as she was in almost constant intercourse with men, and the satisfaction of her sexual needs would have been quite easy in a natural way.²

In view of the fact that modesty, as previously shown, is almost universally innate in the human race, it seems to be a justifiable presumption that a man who offends social decency, and outrages his own self-respect, by a public exhibition of his genitals, is either incapable of moral discrimination—*idiocy*, deliberately perverse—*paranoia*, or the act is the result of a permanently or temporarily beclouded consciousness—*insanity*.³

The exhibitionary disposition is rarely an actively dangerous one; prompting to clandestine exposure of the privates to persons of the opposite sex, rather than to acts of aggressive violence. The silliness and lack of purpose in these exposures, as a rule, point unmistakably to intellectual incompetency, moral weakness, and, probably, lack of virility.

The chief cause seems to be impairment of the cerebral or spinal function, due either to disease or old age, in which impotence prevents the expression of an originally strong sexuality in the accustomed manner; exhibition being resorted to as a *new* form of sexual stimulation.

¹ "Psychopathia Sexualis," p. 376.

² Küssner, *Berl. Klin. Wochenschrift*.

³ Krafft-Ebing, *loc. cit.*, p. 382, 383.

Thus we find, in the great majority of instances, the exhibitionist to be afflicted with either senile or paretic dementia, epilepsy, impotence, following prolonged masturbation, or one or more of the neuroses incident to alcoholism.

Pelanda records five cases, all of which fell under the conditions named.¹ One, a paralytic, at the age of fifty-eight began to exhibit himself to women and children; was lascivious and attempted *fellatio* in the asylum where he was confined. Another, a predisposed drunkard, suffering with *folie circulaire*, was first detected exposing himself in church, during divine service. His brother, also, was an exhibitionist. The third, sexually excitable, was confined in an asylum on account of chronic alcoholism, and exposed himself to every woman he saw. The fourth, rachitic, microcephalic, married, father of fourteen children, was given to exhibition in spite of repeated punishment; and the fifth, a merchant of middle age, single, used to exhibit himself to children by urinating with them, under an assumption of innocence. Once he was known to kiss a little girl on such an occasion. Had a severe attack of mental disease, with an apoplectic seizure; and, losing his fortune, gave himself to drink.

His condition was that of alcoholism, with *senium præcox*, and mental weakness. Penis small and testicles atrophic.

Although widely separated from the actuality, possibly to this class belong those individuals of low morality who defile water closets, and even decenter places, with pictures of male and female genitalia, associating them with such literary offal as might reasonably be expected from persons who choose such fields for the display of their talents. It is little wonder that the *Muses*, being self-respecting young ladies, should absolutely decline to show their favor to one who courts them in such an unsavory arena.

The following is a case of exhibition plainly due to insanity. A gentleman, aged thirty-seven, had frequently given offence by exhibiting himself to girls in the street, and even in schools, into which he forced himself.

On these occasions he would ask a girl to masturbate him, or permit him to go with her, performing the first-named act in her presence, himself, when she refused to serve him. He used to rap upon windows, having his penis and testicles exposed, so that women and children were forced to see them when attention had been thus attracted. When he had exposed himself, he knew nothing more of what he did. As precursors of his attacks, he complained of vertigo, and flames before his eyes.²

In the following case, taken from Krafft-Ebing's valuable treatise, the

¹ Quoted by Krafft-Ebing, *loc. cit.*, p. 384.

² Dr. Hotzen, *Friedreich's Blätter*, 1890, H. 6.

irrepressible impulse to exhibit the genitals before children seems a species of sexual degeneration due to chronic alcoholism in the father, as well as in the subject himself.

Had first natural intercourse at sixteen years of age; later, gonorrhea and syphilis. Continued normal intercourse until his twenty-first year, when the exhibitionist tendency was developed from seeing children looking at him while he urinated in a playground. He noticed that their *looking at him*, particularly when he exposed his penis, caused him sexual excitement, with erections and even ejaculation.

Afterward, he continued the practice of exposure in every available place. He says his impulse to approach little girls is primary; and only when he has succeeded in fully fixing their attention upon his exposed genitals, do erection and ejaculation occur.

Father suffered with chronic alcoholism, and is said also to have been an exhibitionist. Head abnormally broad, penis small, left testicle deformed, patella reflex absent, symptoms of neurasthenia.

With reference to these psychopathic sexual conditions, the important point to be borne in mind is that in almost all cases, just as in dipsomania periodica, the bulk of the testimony goes to show that *remorse, shame, and regret follow the act*. This, no less than those clinical features of degeneracy which indicate cerebral abnormality, either congenital or acquired, should always be considered as of primary importance in medico-legal investigation of all cases of exhibition.

Socially, rather than forensically, important, as, **Frottage** in my view, a simple manifestation of the masturbatory instinct, with strong sexual hallucination. Psychological desire, conditioned by diminished virility; that peculiar irritability of the sexual center which makes possible erection and ejaculation without any material aid, seems to be the sole groundwork of this puerile vice.

It finds gratification principally in crowds; and from the disgusting frequency with which men are known to press vulgarly against ladies, in such situations, it would seem that so-called frotteurs are by no means scarce. The act itself consists in finding sexual gratification in the manipulation of, or contact with, some portion of the female dress, thus evidencing a high degree of sexual hyperesthesia. Magnus recites a number of cases, as do also Moreau and Moll; but as they simply illustrate varying degrees and circumstances of the vice, I do not deem it profitable to reproduce them here.

Frottage is an act exceedingly unclean, offensive, distinctly pathological, and contrary to public morals; standing closely related, in my view, with

the pygmalionism, or statue-love, already noticed; and, being a moral aberration, only psychically and physically disgusting, possesses little scientific interest. Those who desire to study its manifestations *in extenso* will find them very fully treated in Coffignon's "La Corruption à Paris."

**Rape and
Lust-Murder**

The American legal definition of rape, as carnal knowledge of a woman by force, against her will, demands some modification, from a strictly scientific standpoint. That adopted in some European countries, as Austria and Germany, seems more accurate and complete. The latter country understands as rape sexual intercourse, complete or partial, outside of the marriage relation, with an adult, enforced by means of threats or violence; or with an adult in a condition of defencelessness; or with a girl under a specific age.

The growing frequency of this crime in some American communities, as well as in certain parts of Europe, and which I have already referred to in the preface of this work, makes its further discussion at this time both proper and necessary.

In reference to negroes, who are unquestionably most largely identified with this species of crime in the United States, I have already shown that in a state of nature they are *not* sexually vicious.¹ Indeed, the average negress is ordinarily cold and indifferent to the pleasures of sexual love, particularly with the white man, whose comparative smallness of penis, and precipitancy of emission, are incapable of exciting her to adequate sexual passion. Nor are the men much different except in the ostentation of the act. They are *uxorious*; but the *sexual* instinct is far feebler than with the white races generally; in the latter, the growth of sexual passion having kept pace, as we have seen, pretty evenly with that of civilization.

This fact did not escape the keen insight of Lucretius,² and has been made the basis of interesting observations in regard to the breeding of animals, as well as among men. Thoroughbred horses soon reach sexual maturity; and in attempts to improve the breed of cart-horses, it is said, the sexual instinct is very apt to be specialized and, finally, impaired.³

This being the case, if the negro by nature is not sexually amorous, there must be some underlying cause for his present unenviable reputation as a violator and lust-murderer.

¹ H. H. Johnston, "Brit. Cent. Africa," 1897, pp. 409, *et seq.*

² *De Rerum Natura*, v, 1016.

³ H. Ellis, *loc. cit.*, III, 220. "The organs which, in the feral state," remarks Adlers, "are continually exercised in a severe struggle for existence, do not, under domestication, compete so closely with one another for the less needed nutriment. Hence, organs like the reproductive glands are able to avail themselves of more food." (*Science*, May 16, 1902).

It might be thought that the degradation of his social position, the generally impure atmosphere of his surroundings in large cities, the enforced sexual promiscuity of his domestic life, and the weakening of his moral will power by alcoholic and other forms of dissipation, have all much to do with his tendency to sexual crime; but, as such conditions are shared equally by white men, of a certain class, the argument loses much of its force, and compels us to seek further for a real and adequate solution of the problem.

After such thought as I am capable of giving to it, I am forced to the conclusion already hinted at, that the negro's lewdness is far less a race paranoia than a *legacy of servitude*, bequeathed unconsciously by his former master, the white man.

The condition of the negro's life during slavery is too well known to require comment. He was not only the bond-servant but the tool, the instrument of pleasure, to his master. His daughter, or his wife, was equally at that master's behest, sexually or otherwise; and considering the terms on which the negro boy and girl lived in the home of their master, the idleness, sloth, and highly stimulated sexual life of the latter, as well as of his sons also, the wonder is not that illegitimate children were born of the servile race, and that sexual and other vices flourished, but that both were not far commoner and more frequent.

I do not think that homosexuality, now so prevalent among negroes in large cities as to occasion the proverb that "whenever you find three coons, one is a lady-man," was so much a development of slavery as of later civic debauchery; but I do think that illicit heterosexual intercourse, masturbation, and the present lubricity and sexual depravity of the negro, are in large measure traceable to the unwholesome domestic relations which subsisted formerly between slave and master.

Even today the negro is, first of all, a house-servant. His daily associations are with the women and children of his employer; and, while many instances of beautiful and touching loyalty toward them are recorded, and while the negro is by instinct religious, and devoutly emotional, as use doth breed a habit in a man, he would be more or less than human had he not taken on, to some extent at least, the too often vicious imprint of his early teachings and environments.

Admiral Fitzroy did not hesitate to affirm that, if the unchastity of the Patagonian women did not correspond with their previous character for purity, their sexual ideas had been altered by "the visits of licentious Europeans;"¹ and Captain Cook makes no scruple in asserting that the wantonness of the Tana and Ponapé women was due to the same cause.²

It remains then but to say, in concluding a too brief review of this sub-

¹ King and Fitzroy, *loc. cit.*, II, 173.

² Waitz-Gerland, *loc. cit.*, v, II, 108.

ject, that my last and strongest argument against the whites, in vindication of the negro, and in attempting to account for his sexual depravity, is founded on an entirely different motive on his part, not emanating from the same source. That argument is the spirit of *race antipathy, and revenge*, engendered in the heart of the negro by the frequent lynchings, and violent acts of which he has been made the victim in recent years at the hands of the whites, particularly in the South. To these, I think, are very fairly chargeable fully two-thirds of the sexual crimes recently committed against women of the latter race.

The negro knows no other way, and possesses no other means, of striking back; and, while I am neither willing, nor perhaps competent, to enter into a discussion of the theme, from a sociological or legal standpoint, I am still convinced that, until we learn to regard this species of crime, as we do every other, as an exclusive matter for legal inquisition and punishment; until statutory provisions take the place of mob-passion; until the negro, instead of being made the target of a blind and unreasoning animosity, is lifted by education and religion to a higher plane of morality and social self-respect; just so long will such crimes continue, and humanity and civilization be shamed by counter-crimes, as shocking in their ferocity as they are unavailing in their results.

But the psychological features of these sexual offences, not remedies for their prevention, are what invite our present attention.

**Seasonal
Influence in
Rape**

It has been discovered by Villermé, and Lacasagne, that rapes, and other offences against chastity, are most numerous in May, June, and July, showing a decided seasonal influence; and Legludic, in his record of 159 cases, places the maximum of these at the June-August period, and the minimum at that of February-March.¹

It is a remarkable fact that sexual outbursts occur among prisoners during the spring period; and Dr. Hamilton Wey, writing from the Elmira (New York) Reformatory, says—"beginning with the middle of February, and continuing for about two months, is the season of an ascending sexual wave."²

I am informed, also, by custodians of criminal court records that the facts in their possession corroborate, in the main, Legludic's statements.

¹ "Attentats aux Mœurs," 1896, p. 16.

² Quoted by H. Ellis, *loc. cit.*, i, 101.

It is remarkable that these statistics correspond closely with those of suicide, a crime which, strangely enough, is more prevalent in the bright, clear days of summer, than in the gloom and dreariness of winter. See Durkheim, "Le Suicide;" Tissot, *de la Manie du Suicide*, pp. 50, 149, 150; Hawkins's "Medical Statistics;" Winslow's "Anatomy of Suicide," pp. 131-2, and Ency. Brit., xxii, 629-31.

Oribasius quotes from Rufus to the effect that sexual feeling is strongest in the spring;¹ as Aëtius also states: Wichman remarked that pollutions and nymphomania are most common during the same season; and Laycock makes a similar statement in his work on the nervous diseases of women.²

But, apart from this seasonal influence, and those racial and temperamental instincts which cannot here be discussed, the crime of rape presupposes a temporary and uncontrollable sexual lust, excited by alcohol, disease, or some other highly stimulating cause. Krafft-Ebing considers it quite improbable that a man both morally and mentally intact would attempt so brutal and *unsatisfactory* a crime;³ and Lombroso, with his well-known tendency to lay every vice in the moral catalogue at the doors of our forefathers, makes every man who attempts it a "degenerate."

The fact is, while rape is very frequently the result of congenital influences, disease, or imbecility, it is quite as frequently the result of alcohol, vile associations and acquired depravity, on the part of white men, and one or all of the causes enumerated in reference to the negro.

The crime of rape, following the murder of the victim, must be clearly distinguished from unintentional murder, committed during the act, or murder to destroy evidence of the crime, as affording the very strongest proof of mental disease.⁴ Wherever very young children are made the motives, as well as the victims, of lust-murder, a reasonable presumption of mental as well as sexual abnormality naturally arises; many of such cases presenting the most horrible post-mortem evidence, in bruises and lacerations of the genitals, of failure to perform the act.

A remarkably cynical instance of this kind was reported to the Philadelphia police in 1904, in which the negro fiend deliberately enlarged the girl's vulva with his pocket-knife, to enable himself to commit the crime. But, while there is usually a sadistic element in those cases where unnecessary wounds are inflicted upon the victim, particularly when the body is opened, or certain portions of it maltreated, or abstracted, all lust-murders committed with accomplices, or with *elements of prearrangement*, are necessarily excluded from those which occur as a result of psychopathic conditions.

Thus, the following, the act of an epileptic, is clearly that of a diseased mind. The boy-victim was playing with other children, when an unknown man enticed him into the woods. The next day he was found, in a ravine, with the abdomen slit open—sexual intercourse by the incision being presumed—and with two stab-wounds in the neck. Before this, a man, answering to the description given of the murderer by the children, had

¹ "Synopsis," I, 6.

² *Loc. cit.*, p. 397.

³ "Nervous Diseases of Women," p. 69.

⁴ Krafft-Ebing, *loc. cit.*, p. 398.

attempted violation of a girl, six years old; but as she had an eruption on her head, and was crying loudly, his desire cooled, and he fled. After his arrest he confessed to the boy's murder, giving his motive. When the boy had accompanied him into the woods, he was seized with a desire to abuse him; and when the victim began to cry out, he stabbed him twice in the neck. Then he made an incision above the pubes, in imitation of the female organ, with the intention of satisfying his lust; but, the body *seeming cold*, he lost his desire and fled.

Marro in Italy, and Garnier in Paris, very ingeniously discovered that all crimes of blood are six times more frequent in adolescents than in adults;¹ so that, while the aged libertine is mischievously active along minor sexual lines, the lust-murderer may usually be looked for among the young, lusty, and sexually vigorous. There are men indeed, as we saw in discussing the questions of sadism and masochism, to whom violence in some form is an indispensable adjunct of the sexual act; a survival, possibly, as was hinted, of that primitive form of courtship which, Herbert Spencer declares, was once universal; and which was conditioned by the power of the male to both overcome rivalry and subjugate the female; but this primordial instinct should be carefully discriminated against, in investigating acts due to perverted morality, disease, or degeneracy of the sexual instinct. Cases occur in which satyriasis, either congenital or pathological, is the underlying cause; but that imbecility, and defective moral sense, frequently figure as causative agents is proven by the fact that even the bond of blood is not always respected, mothers, sisters and daughters being made the victims of such brutal sexual attacks.²

By this term is understood immoral sexual acts, of every character, with persons under a given age—usually fourteen years. It differs from rape in the presumption, which the law recognizes, that the act of violence may be exercised against an already deflowered woman; while that of seduction necessarily applies exclusively to cases in which virginity still exists, and particularly to persons sexually immature.

A frequent feature of violation is its extreme silliness; it being undertaken, in some cases, where there is not the remotest possibility of successful coitus, and where whatever gratification the act affords must necessarily be of a purely psychical character. It is the act, except in rare

¹ Marro, "La Pubertà," 1898, p. 223; Garnier, "La Criminalité Juvenile," *Comp. Rend. Cong. Int.*, etc., Amsterdam, 1901, p. 296.

² *Annal. Medico-Psychol.*, 1849, p. 515; 1864, p. 215; 1866, p. 253. Comp. also the cases recorded by Feldtmann, "Marc-Ideler," 1, 18, *et seq.*; and those of Magnan *Annal. Medico-Psychol.*, 1885.

instances, of imbeciles, paretics, persons suffering from senile dementia, and of young men who have no faith in their virility, or who have lost their potency from masturbation or excessive venery. The imagination of the sexual debauchee, in actively or passively picturing the sexual act, as Krafft-Ebing remarks, is exceedingly lively. The most frequent forms of violation are by sexual handling, mock-coitus, and by inducing the child to perform active masturbation upon the violator. Men with abnormally small penises will often attempt these crimes, from a *size-instinct*, and through the lack of gratification experienced from the over-large organs of mature women; but as a rule masturbation, or the psychical pleasure of the act, is the sole incentive.

Less common acts, although by no means unknown to legal medicine, are *cunnilingus*—the apposition of the mouth to the female organ; *fellatio*—the apposition of the mouth to the male organ; intercourse between the child's thighs, and various other stupratory acts.

In a case reported by Maschka,¹ a young man induced little girls of eight or ten years to undress, and dance around him, naked, until he had erection and ejaculation; and Tardieu knew of a nurse-girl who masturbated children committed to her care; excited a little girl of seven with her tongue; inserted parsnips and other vegetables into her own vagina, and a small carrot into the rectum of a babe only two years old.

Not infrequently little boys are abused by sensual women; and Pelanda records a case, that of an adult masturbator, who used to entice little girls, from ten to fourteen years, for the purpose of practising various vile and criminal acts with them, one of which was *cunnilingus*. In these acts, performed quite plainly, with the older girls at least, not entirely innocently on their part, he always had orgasm and ejaculation. Masturbation, he said, did not afford him the same pleasure. He also practised *fellatio* with men, and was an occasional exhibitionist.²

Other cases are, that of a priest, aged forty, who was accused of enticing little girls, endearing and fondling them, and finally inducing them to masturbate him; a laborer who committed the same acts in secluded places, fondling the girls' genitals, attempting rectal intercourse and mutual masturbation;³ and an imbecile, physically deformed, rachitic and hydrocephalic, who, after such acts, appeared to have no consciousness of their moral or legal significance.

The marked difference in the intellectual status of these three men goes to show the necessity of careful mental discrimination in all cases of violation; for, while some are the result of lasciviousness and brutality, solely, there

¹ "Handb.," III, 174.

² *Arch. di Psychiatria*, x, 3, 4.

³ Krafft-Ebing, *loc. cit.*, pp. 403-4.

can hardly be a doubt that many are pathological; particularly those cases of ravishment where old men are the aggressors.

The term sodomy, so often loosely applied to both pederasty and intercourse with animals, is a verbal excrescence, so confusing and useless, in a scientific sense, that it may very well be discarded entirely in these studies. In its correct scriptural sense it meant originally, however, intercourse by the rectum, a theme already sufficiently treated under the head of homosexuality; and the early theologians, as a rule, recognized, and gave the word its right meaning—*concubitus cum persona ejusdem sexus*; although later jurists, as Krafft-Ebing, remarks, "brought confusion into the terminology by establishing a *sodomia ratione sexus*, and a *sodomia ratione generis*."¹

Monstrous and revolting as the vice is, human intercourse with animals is by no means uncommon, nor in the regular manner alone. Not long ago I was called to treat an injury of a young man's penis, which, he finally confessed, had been received from a mare's teeth while he had his organ in her mouth; and there are few physicians who will not easily recall cases of habitual sexual intercourse with heifers, sheep, goats, and even sows.²

Polak affirms that in Persia the vice is practised under the belief that it cures *gonorrhea*, just as in some parts of Europe a similar delusion exists as to the curative effect in such diseases of intercourse with children; and the action of Frederick the Great, in the case of a cavalryman who had committed bestiality with his mare, in "reducing them both to the infantry ranks," is a well-known joke in history.

In the case recorded by Schauenstein, where the act was undertaken with hens,³ there was plainly an element of insanity; but, on the whole, little attention seems to have been paid at the time to an examination of mental condition involved in such absurd proceedings.

Boeteau tells of a case in which a basis of psychical degeneration is plainly evinced. A boy of twelve, seeing how other boys masturbated a dog, fell into the habit of performing the same act upon cats, rabbits and other animals; developing such a passion for the filthy sport that he came to feel sexual pleasure in it, and finally to attempt regular sexual intercourse with the animals. Rabbits, for which he had an especial preference,

¹ "Psychopathia Sexualis," p. 404, note.

² A farmer's son, personally known to the writer, had, with considerable care and labor, trained a young heifer to thus submit to his sexual attentions. The act was performed by the boy in a sitting posture, while the animal was lying down; and of one of the performances I was privileged to be an actual unseen eye-witness.

³ Comp. Olfus, "Pastoral Medicine," p. 78; Krauss, *Psychol. d. Verbrech.*, p. 80; Maschka, *Handb.*, p. 188, and the numerous briefs of cases recorded in the "American and English Encyclopedia of Law," Art. "Sodomy."

humanity, there can, it seems to me, be but one explanation of the latter.

On the same ground, and for identically the same reason, that two children who have been born and reared together, notwithstanding what novelists say to the contrary, rarely marry, so the pairing instinct—love, tumescence, and sexual desire—dulled by constant association, is excited by novelty, by the powerful sensory stimuli proceeding from a strange person of the opposite sex, culminating in tumescence and erethism, is awakened and developed by *new impulses*, always, rather than by those of previous knowledge and habitude.

Sexual attraction for dead bodies, horrible and monstrous as it may appear, is by no means unknown.

Necrophilia Moreau records a case in which a man, in attempting to rape a woman, killed her, and threw her body into the river. He then fished it out again, repeatedly violated it, and, being convicted of the terrible double crime, was executed. Other French writers give us similar instances of even more pronounced necrophilia. One of these was that of a monk who assaulted the body over which he was holding the death-watch; and another, an idiot, after his committal to an asylum, habitually violated the female bodies in the mortuary.

Mr. H. Ellis, usually a very acute observer of sexual phenomena, is disposed to regard this abnormality as associated with what he calls pygmalionism, or love of statues; but, whatever the cause of its manifestation, there must be some obviously perverse impulse of sexuality, of considerable force, to overcome the natural repugnance we all feel for even the touch of a dead body; and to enable a man to enjoy intercourse with a cadaver.

That such an act can be compatible with perfect mental soundness, nothing but an acquaintance with the horrible vagaries of the sexual appetite would, as Krafft-Ebing well observes, permit us to believe; but that it seems to be so in many cases, we have much testimony, especially that of Briere de Boismont, who tells of a corpse-violator bribing the watchman to give him entrance to a dead girl for sexual purposes;¹ of Legrand, who describes the case of a man who experienced inexpressible pleasure in violating corpses, and in disemboweling them afterward;² of Lacassagne, who speaks of a respectable tradesman who was never intensely excited, sexually, *except at a funeral*; and of numerous other writers of equal credibility, among whom may be mentioned Michéa, Tardieu, Lunier and Taxil.

One case recorded by the last-named writer is peculiarly interesting from the psychological feature involved, and with it I shall quit the subject. A man would, from time to time, visit houses of prostitution, and

¹ *Gazette Médicale*, July 21, 1859.

² "La folie devant les Tribunaux," p. 524.

make one of the girls lie upon the bed dressed all in white, like a corpse. At an appointed hour he would appear in the room, which in the meantime he had caused to be elaborately prepared, and draped in black, like a room of mourning; he would begin to read a mass for the repose of the dead, and, in the midst of the ceremony, would suddenly throw himself upon the girl, and copulate with her, she playing the role of a *corpse* throughout the entire performance.¹

I need not say that the correct classification of such unusual sexual phenomena is one of considerable difficulty. It would seem that the defencelessness of the body, contrary to the accepted rule of selection, forms the sexual stimulus in such cases.

Possibly one of the most disturbing factors in **Negrophilia in the United States** American society today is the growing tendency of white women to cohabit with negroes, in preference, apparently, to men of their own race and color. The causes underlying this sexual anomaly are somewhat difficult to trace, clearly and satisfactorily. Sensually, they might be found in the larger penis and more protracted coitus of the negro, as compared with the average white man, if it could be shown that such conditions constituted a true and constant basis of sexual enjoyment to the woman; but such is by no means always the rule, the smaller organ being frequently pleasanter, even purely physically, than the larger; while æsthetically and psychically the preference ought certainly to rest with the Caucasian.

But that such is not the case, and that the frequent violations of this natural race-law of union are not the result of neuropathic processes, at least in the majority of instances, are facts too obvious to admit of question. What, then, are the causes and motives which are sufficiently strong to prompt acts, on the part of women, which they well know to be not only degrading to themselves, but repugnant to society, and subversive of both self-respect and social decency?

The frequent lynchings, burnings, and other illegal and horrible punishments habitually inflicted upon negroes, for this species of sexual crime, as well as the recent serious discussion of castration, as a remedy for the evil, prove conclusively the importance and magnitude which the latter has assumed in the community; and since, so far as I am aware, nothing has been ventured on the subject save what, founded on a vindictive race-hatred on one side, or a too easy Christian forbearance on the other, is necessarily either too prejudiced, or too pious, to be of much service in any rational attempt to analyze or deal with the problem.

¹ "La Prostitution Contemporaine," p. 171.

An enlightened Christian community feels a natural repugnance to such acts of seemingly barbarous legislation as might tend to discredit it in the eyes of civilization; and yet the parent, whose daughter has been debauched, either willingly or unwillingly, by one of those black monsters, feels very poorly avenged by a few months' imprisonment of the aggressor—if the latter do not escape altogether; and may be very well excused, from a strictly human standpoint, for voting the infliction of a punishment which would forever prevent a repetition of the offence, whether that punishment take the form of mutilation or of death.

If there is any instance, in the whole category of crime, where civilized law might be justified in being entirely punitive, without any correctional purpose, it seems to me that negro-seduction of a white girl is that one. There is hardly any adequate compensation, either to the daughter or parents, for such an offence. The death of the criminal does not destroy the eternal obloquy of his act. The evil that he does lives after him, if not in the mulatto babe, surely in the blighted life of the mother, the agonizing shame of her parents, and the foul insult offered to society in general.

What then shall be the penalty, the prophylaxis, the ultimate plan of prevention?

Many propositions have been submitted; but most of them are discredited by one or other of the causes mentioned. The Romans, however, had a punishment for a far milder offence, which, while severe, was undoubtedly efficacious. The letters C.F.—*cave furem*, "'ware thief"—were branded upon the criminal's forehead, warning the public, and putting it on its guard against him. Such a method, along with many others of a similar character, which it would be outside of my theme to discuss, or even hint at, surrounded by such restraints as law and humanitarianism might devise, would no doubt subserve a useful purpose; but I am inclined to think that castration, for the first *completed act*, with branding for *an attempt*, both of course under proper medical and surgical supervision, offer the surest and most rational remedy. And for two very simple reasons. The main one is that in the first case castration (true) would put it beyond the power of the culprit to repeat the crime; and the secondary one is the deterrent effect of such a form of punishment on others of his race, for surgery of any kind is the particular *bête noire* of the negro, and sexual surgery the most of all.

I have to ask the professional reader's pardon for this slight deviation from my proper sexual theme; but he, or she, only has to recall a single case which only a few years ago went the rounds of the medical journals, to recognize the importance, the pertinency, of such passing suggestions.

A young lady of Philadelphia, beautiful, respected, rich; a brewer's daughter; went to Atlantic City, a fashionable seashore resort, for a season of recreation. What happened to her there is a mystery, buried with her in the grave; but when she returned to Philadelphia it was by a special train, in the company of two attending physicians and a burly negro, with the latter of whom she was coupled, precisely as a dog with a bitch. Both were taken to a hospital; and, the girl having an intractable vaginismus, I have understood, although the greatest secrecy surrounded the whole proceeding, that the negro's penis had to be amputated to separate them. Both subsequently died.

With the horror and shame of such a calamity fresh in that father's mind, had he the voting of negro castration for all such offences, I venture the assertion that black eunuchs would be more plentiful in America than in the Sultan's seraglio.

The negro boasts that he can "conjure" a white woman; and indeed his exploits in that direction are such as to afford **Is the Fault that of** some ground for believing him; if by "conjuring" he **the Negro or of** mean that species of fascination, born of terror, **the White Woman?** played by the serpent in capturing the bird; but I am inclined to think, in the total absence of any better solution of the difficulty, that his undoubted success with a certain class of white women, sexually hyperesthetic, possibly permanently or temporarily nymphomaniac, lies in the greater *boldness* and *directness* with which, on the principle that fools rush in where angels fear to tread, he approaches the sexual subject.

Sexually hyperesthetic women frequently spend as much time, energy and diligence, in courting the man as the man ordinarily does in courting the woman; and, in plain language, when she wants the penis, and wants it imperatively, she is quite as apt as man himself to follow the point of least resistance, availing herself of the first one which offers, whether it be *white* or *black*.

The woman, in most cases at least, I believe, would prefer a white man; but the white man is comparatively timid in love-matters, fearful of offending, and lacking in the braggadocio and self-assurance which are distinguishing traits of the negro character. Therefore the latter, in living exemplification of the proverb that faint heart never won either *fair* or *dark* lady, brings down the game by *promptitude* and *daring* which the other misses through *diffidence* and *fear*.

This fact, in connection with *novelty on both sides*, always a powerful factor in sexual selection, with drink sometimes, and innate depravity

always on the woman's part, I think constitute the chief indictment in these deplorable and frequently criminal acts.¹

¹ Plautus held that a white skin has a peculiar charm for women; but Desdemona refutes him. She found in her "sooty blackamoor" a being as fair as the lame Vulcan was to Venus. It is only a part of the natural mystery of woman; and when we have discovered why Mary Stuart fell in love with the deformed Rizzio, the noble Roman Justine's wife with a strolling player, the queen in Ariosto with the miserable dwarf, and the beautiful empress, Faustina, with a common fencing-master, then, and not till then, shall we be able to account, on physiological and rational grounds, for what I have ventured to term Negrophilia—the love of white women for black men. In the meantime the law, and public opinion far more resolutely, are dealing with the problem as best they can.

CHAPTER EIGHT

ARTIFICIAL EROTISM

THE difficulty which confronts every investigator of this class of sexual phenomena is sufficiently indicated in the admitted inadequacy of the caption I have chosen to represent this section. I am aware that the latter is unsatisfactory, and that it only imperfectly covers manifestations which are *artificial* only in the sense that they are *unnatural*; but I have chosen it as, to my mind, the best offered, by the somewhat limited capabilities of our language, to define certain sexual phenomena not included within specific psychopathic or reversed sexual bounds.

The term "auto-erotism," which Havelock Ellis applies to this group of phenomena, while sufficiently suggestive, seems faulty from the fact that it does not provide for the large element of reciprocity in many masturbatory acts; "self-excited love," which is the approximate meaning of the term, being simply that form of autogenous erotism which is not dependent on external stimuli, and which is perhaps limited, in an absolutely strict sense, to those exclusively psychical manifestations, of which day-dreaming is the best example.

Thus, masturbation, which Ellis makes an important feature of auto-erotism, may be *mutual*; in which case it certainly loses its autogenous character; and in the case of the "rin-no-tama," the "dildo," or the carrot or banana, when used by women in place of the male penis, while we may term the act *auto-erotic*, it seems to me far more rational to allude to it simply as a form of mediate masturbation.

The term "auto-erastia," which Letamendi suggested to cover the same field, is open to similar objection; and Hufeland's even vaguer caption—"geistige onanie"—meaning "the filling and heating of the imagination with voluptuous images, without unchastity of the body," besides the misuse of the word onanism in such a connection, is condemned by the fact that it only covers, and that imperfectly, a single side of the subject.

Kaan's term—"onania psychica"—falls under like condemnation, for the same cause; and Jaeger, in proposing "monosexual idiosyncrasy" to

represent these phenomena, went to the other extreme, making the mere animal act of masturbation take the place of a correlated condition in which there is, unquestionably, a union of both physiological and psychological elements.

The term onanism, so commonly used in an empirical sense to cover almost all acts of a contrasexual character, and which represents simply *coitus-interruptus*, or withdrawing the penis before emission, "spilling of the seed," as the Bible very correctly puts it, must be discarded altogether; although the term "self-abuse," which has been widely used to cover the field of artificial erotism, although not specializing the sexual sense, has much more to recommend it.

On the whole, however, I think I am justified in retaining the good old word, masturbation, to represent those sexual acts in which the *hand*, either directly or indirectly, plays the important rôle; and in relegating all other correlated acts to such subdivisions of the general heading as the circumstances and nature of their manifestation may suggest.

Meaning, primarily, sexual satisfaction by the
Masturbation hand,¹ this term is intended to cover all those sexual acts in which the hand is used, either directly or indirectly, as a medium of sexual pleasure.

Thus, a man who uses a portion of a woman's dress, her shoe, or her hair, to produce sexual gratification, as noted under fetichism, and a woman who employs an artificial penis, a candle, a carrot,² or any other article, for a similar purpose, are both masturbators. Animals, also, which have no hands, masturbate. As I have intimated, there is no other way of expressing this, as well as many other forms of solitary sexual indulgence; and for all practical purposes the term is sufficiently accurate.

Horses, when leading a lazy, indolent life, sunning
Among Animals themselves in the pastures, may be seen flapping their erect penises, until emission takes place; and Ellis records it as a fact that Welsh ponies habitually produce erection and ejaculation in their stalls, bringing their hindquarters forward and closing their eyes dreamily during the process.³

It has been observed that bulls, goats, and rams produce ejaculation

¹ *Manus*—the hand, and *stuprum*—sexual defilement. French, *mastupration*. Italian, *masturbazione*. Spanish, *masturbacion*.

² The relations which carrots, parsnips and other vegetables have to the art of masturbation are well shown in Burton's "Anat. Mel.," p. 643, when he says that the women of the seraglio at Constantinople are so "penned up that they may not confer with any living man, nor even with the younger women, nor have a cucumber or carrot sent in to them for their diet, unless it be finely sliced, for fear—" etc.

³ H. Ellis, *loc. cit.*, 1, 114.

by using the forelegs as a stimulus; and stags, in the rutting season, rub themselves against trees for a similar purpose. Sheep masturbate; camels relieve themselves by going through the movements of copulation with inanimate objects, and elephants rub and compress their penises between the hind legs, to bring about ejaculation.¹ Féré remarks that mammary masturbation is found in certain female animals; and male monkeys, forever fiddling with their forever erect penises, are so addicted to the habit as to render quite natural the nearsighted old lady's wonder, when she saw in the Zoo a monkey, holding a cake in one hand and his little red penis in the other, why he didn't "eat his radish with his cracker."

In the human species, there is probably no field to which Solomon's aphorism—*nihil sub sole novum*²—more appropriately applies than masturbation. As sexuality itself is congenital, its perversions and abuses are without doubt prehistoric. When we find in the literature of a country like China, which measures its life by æons rather than centuries, distinct reference to masturbation at a period thirty-two hundred years prior to the Christian era;³ among the Hindus almost, if not quite, as early;⁴ and among the Greeks, Hebrews and Babylonians, at the very beginning of their written history,⁵ it is but fair to assume that we are entering upon the study of a subject to which the word, pre, very properly applies.

Indeed the East—which Beaconsfield called the "cradle of religion"—is not less the nursery of sexual vice.

Eram, speaking from an extended medical experience, declares masturbation to be indigenous among the girls of India; and Ellis records a wealthy Mohammedan widow, of the same country, as admitting to a missionary that she began to masturbate at a very early age, "just like all other women."⁶

On the façade of a Buddhist temple, in Orissa, are bas-reliefs, representing men and women masturbating, and women masturbating men; and, in a country where Lingam practices, already alluded to, have flourished from time immemorial, it can scarcely be wondered at that this, the simplest of all forms of artificial erotism, should have been so early practised.

¹ For the practice of masturbation among animals, see Moll, "Libido Sexualis," I, 76; Tillier, "L'Instinct Sexuel," p. 270, and H. Ellis, *loc. cit.*, I, 114.

² "Nothing new under the sun." (Eccles. I, 9.)

³ Dabry, "La Médecine chez les Chinois," Paris, 1863.

⁴ Royle, "Antiquity of the Hindoo Medicine," London, 1857.

⁵ Buret, "Syphilis in Prehistoric Times," Vol. I.

⁶ *Loc. cit.*, I, 115.

In Cochin-China, according to Lorion, it is practised by both sexes, but by married women particularly;¹ and, among the Visayans and other races of the Philippines, not only was masturbation found to be common when the Spaniards first arrived there, but the artificial penis, and other erotic contrivances, were in habitual use.

The ancient Greeks, Egyptians and Romans, we have no difficulty in gathering, were confirmed masturbators. Aristophanes, Hippocrates, Galen, Oribasius, Alexander of Tralles, and particularly the Greek and Latin poets, while giving greater prominence to the heterosexual abuses of the times, and regarding masturbation as a mere matter of course, do not by any means neglect the latter vice in their medical and satirical writings; while Plutarch, Herodotus, and Lucretius, are equally candid in reference to it. The monstrous debaucheries of the Orient, what St. Augustine calls "Asiatic luxury,"² which in Athens and Thrace had only gangrened society, found in the wealth and idleness of Rome a soil admirably prepared to receive it.

The nobles of the Eternal City, intoxicated with conquest, and finding, in the rivers of tribute which flowed in from the ends of the earth, ample resources to support the most extravagant voluptuousness, distanced, in a short time, even their Asiatic teachers in this respect; the famous cry of the populace—*panem et circenses!*³—being a fair index of the common mind on the question of pleasure.

**In the
Floral Games**

A courtesan of the name of Flora, having become wealthy in her profession, and desiring to perpetuate her posthumous fame in her own line, just as one man builds libraries, and another endows colleges, for the same purpose in our day, gave a large sum to the state to purchase the honor of having an annual *festival of prostitution* named after her. Thus arose the Floral Games; in which, with the worship of the now deified Flora as a cloak, such debaucheries were indulged in as would be a startling revelation even to the "red-light" districts of our large cities.

¹ "La Criminalité en Cochin-China," p. 116.

² "Fames amica virginitati est, inimica lasciviæ; saturitas vero castitatem perdit, et nutrill illecebras." (Ambrose.)

For similar reasons, wine, in those hot countries, was forbidden to women for fear of exciting their passions; and its use punished as was adultery itself. "Non minus si vinum bibissent ac si adulterium admisissent." (Gellius, 10, 23.)

The centers of luxury have always been the centers of lust. Canopus in Egypt, Rome, Baiæ, Cyprus, Constantinople, Sybaris, Lampsacus, Venice, Naples and Florence, where, "of ninety thousand of population, ten thousand were prostitutes," are memorable examples of the truth of this statement of Maximus Tyrius—"libido consequuta quum fuerit materiam improbam, et præruptam licentiam, et effrenatam audaciam."

³ "Bread and the circuses!"

In the processions of the goddess, it was no uncommon sight, as wine was a part of the religion, to see naked men and women, some of the latter the loveliest on earth, too drunken to perform the normal sexual act, foolishly trying to masturbate each other before the multitude; maidens, leading men along by their penises; girls dancing, locked in one another's embrace, covered with roses, and imitating the sexual movements, as they whirled madly about; those who were more sober, *publicly cohabiting* under the trees in the temple gardens; lovely young priestesses, *stark naked*, carried astride men's necks, their privates pressed against the cheeks, and sometimes the mouths, of the latter; palms fluttering, flowers blooming, music playing, wine sparkling, voices singing—oh, what a mad sexual revelry and bacchanalian orgie!¹

And at the head of the procession—representing the deity of their worship—Priapus, the amorous god, with his enormous erect penis, of cypress-wood, astride of which not infrequently a young girl sat, going through the movements of masturbating it.

**Viewed with
Indulgence by
Certain Writers**

It can hardly be supposed that a people, to whom spectacles like the above were an every-day occurrence, would view such a common vice as masturbation with any great manifestation of opprobrium. I have before pointed out the complacency with which Chrysippus praised Diogenes for his manliness, in publicly masturbating in the market-place; and that attitude toward the practice was the same both in Greece and Rome. Men viewed it with absolute indifference, as a mere matter of individual concern; and while Aretæus, without alluding to it specifically, points out the tonic effect on the sexual system of retaining the semen, Galen, on the other hand, regarding the retention of the seminal fluid as injurious, inferentially, at least, advocates the practice of masturbation.

¹ In the Dionysian Festivals in honor of Bacchus and Priapus, first introduced by Melampus into Greece, from Egypt, and thence passing to Rome, the procession was headed by an amphora of wine, adorned with vines; this was followed by a goat, the symbol of lasciviousness, a basket of figs, and the huge artificial penis, or *phallos*, carried on the end of a pole. The festival was celebrated in Egypt in honor of Isis; in Greece in honor of Bacchus—by some thought to correspond to Isis; and in Rome the orgies of the bacchanalia grew so frenzied and outrageous, in the grossness of their licentious impurity, that they were abolished, finally, by decree of the senate, and at the instance of the consuls, Posthumius Albinus and Martius Philippus. In these processions, it is said, no fewer than 7000 votaries, young men and women, indulged publicly in prostitution in the groves and gardens of the temples, each participant being bound under oath not to reveal what was seen. (*Vid. Eurip. in Bacch. Virgil, Æneid, 11, 737; Ovid, Met., 3, 533.*)

Only the vast scope allowed for homosexual and heterosexual relationships, indeed, prevented the universal adoption of a practice against which neither religion nor society opposed any penalty; the former, in fact, by its early inculcation of celibacy, as we have already seen, rather tending to foster and encourage it.

Under certain circumstances, the early Catholic Church permitted a married woman to masturbate; **Circumstances under which it was Permitted by the Christian Church** this qualified permission growing out of a false theory of procreation, as is clearly indicated by the word *seminatio*, in the Jesuit (Gury's) Compend of Moral Theology, II, 417—*quae se ipsam tactibus excitat ad seminationem statim post copulam in quâ vir solus seminavit*.

The statement clearly proves that the author believed, as indeed contemporaneous medicine taught, that ejaculation by the woman was as necessary to fecundation as by the man; and when this did not take place *naturally*, it might be induced with the finger. This belief, that emission of vaginal mucus, during sexual excitation, corresponds to spermatie emission in the male, led, as Garnier very justly assumes, to the practice of masturbation on purely hygienic grounds; leading also to the use of special pessaries for the purpose, such as that which he describes as invented by Mesué, in the early part of the eighteenth century, to take the place of the male organ in assisting to expel the feminine sperm.¹

There are two potent causes for the growth of **Its Growth in Mediæval Times** masturbation in later mediæval and even modern times, both of which I think deserve mention here. Tissot, and a number of other medical writers equally devout, made of the practice, as Havelock Ellis well remarks,² a colossal bogey, attributing to it a host of physical and other ills, of which madness, premature decay and imbecility, are only a few. On the old Adamic principle that what is forbidden is sure to be desired, many boys take up the practice, who, possibly, would never otherwise have thought of it; and the other reason, far more potent, and which Mr. Ellis takes care *not* to mention, is the quasi defence of the practice entered into by disciples of the opposite school, of whom he himself is not the least.³

Both Tillier and Venturi, the latter a well-known Italian alienist, have shown a tendency in their writings to regard masturbation with a good deal of indulgence; and it is scarcely to be wondered at that a boy, reading the following, in the light of the high position and reputed scholarship of the author, should be tempted to at least taste the *unforbidden* fruit:

¹ *Loc. cit.*, p. 255. ² *Loc. cit.*, I, 201. ³ *Ibid.*, I, 110, *et seq.*, "Auto-Erotism."

**Apologists
of Masturbation**

"The appearance of masturbation is a moment in the course of the development of the function of that organ which is the necessary instrument of sexuality. We find the first true manifestations of love appearing together with onanism, which is usually continued in a physiological way, though modified, into youth, and oftener through a great part of youth, according as this is precocious or retarded. In this onanism of early adolescence lies the germ of what will later be *love*; a pleasure of the body, and of the spirit, following the relief of a satisfied need. Onanism, at this period, psychically approximates the sexual act, and passes *insensibly into it*. If, however, continued on into adult age, it becomes morbid, passing into erotic fetichism. Thus onanism," continues this adept in making easy the road to ruin, "is *not always a vice*, such as is fiercely combated by educators and moralists."¹

Havelock Ellis, although I am glad to say he takes far less radical ground on the question, also temporizes with what all modern observation teaches to be a gross physical as well as moral evil, in such a way that even so close a student as Féré assumes his position to be, that masturbation is normal, and that "l'indulgence s' impose."

It is only just to Mr. Ellis, however, to say that he disclaims this position as an apologist of the habit, treating it solely from the standpoint of science, and assuming a neutral agnosticism on the subject which is possibly best defined in his own words: "I do not consider that we can decide the precise degree in which masturbation may fairly be called normal, so long as we take masturbation by itself. Masturbation belongs to a group of auto-erotic phenomena. From one point of view it may be said that all auto-erotic phenomena are unnatural, since the natural aim of the sexual impulse is sexual conjunction,² and all exercise of that impulse outside such conjunction is away from the end of Nature. But we do not live in a state of nature which answers to such demands; all our life is 'unnatural;' and as soon as we begin to restrain the free play of sexual impulse towards sexual ends, at once auto-erotic phenomena inevitably spring up on every side. There is no end to them; it is impossible to say what finest elements, in art, in morals, in civilization generally, may not really be rooted in auto-erotic impulse."³

¹ Silvio Venturi, "Le Degenerazione Psicho-sessuale," 1892, pp. 6-9.

² It may just as naturally be a homosexual impulse. See remarks in my defence of the term "normal homosexuality," p. 301, *et seq.*

³ I have already shown, in the Preface of the work, that most, if not all, of the great conceptions of art and literature have a sexual root; but I venture, seriously, to disagree with the learned writer in his tacit assumption of the potency of *auto-erotic impulses* in producing them. Sexuality is one thing, its abuse quite another.

"Auto-erotic phenomena are inevitable. Our first duty is to investigate the nature and results of the manifestations, . . . under the perpetual restraints of civilized life, and, while avoiding any attitude of excessive indulgence, or indifference, to avoid also any attitude of excessive horror; for our horror not only leads to the facts being effectually veiled from our sight, but itself serves to manufacture, artificially, a greater evil than that which we seek to combat."¹

From the above we gather that various physiologists have had various views respecting the mental and physical effects of masturbation. As for myself, throwing theories aside, appealing to countless authorities, and to the victims themselves, for the truth of what I say, and looking backward to thirty years of more or less extended observation of the vice, I speak with no uncertain voice in pronouncing masturbation a *deadly evil*.

The Greeks and Romans believed that Mercury invented this act to please and console poor old Pan, when he lost his beautiful mistress, Echo, daughter of Air and Tellus, without having enjoyed her sexual favors. The name Pan was given to him because he was looked upon as the offspring of *all* the lovers who are said to have had intercourse with Penelope, the wife of Ulysses, while the latter was absent in the Trojan war;² and the name might well be continued in reference to masturbation itself, if we stop to consider the innumerable progeny of evils of which it is the undoubted parent.

I speak not as a moral fanatic but as a physician; and, notwithstanding the ridicule that has been heaped upon Tissot, Voltaire, Lallemand and others, for their so-called fanatical condemnation of the vice, modern medicine furnishes so formidable an array of unquestionably great thinkers who sustain their views that no writer need fear being found in their company.

Among the host of those who make masturbation a *certain source of physical and mental evil*, are Spitzka, Anstie, Chapman, Lacassagne, Peyer, Skene, Lewis, Moraglia, Winckel, Pouillet, Grüner, Gowers and Mackenzie, not to speak of thousands of lesser note.

Doubtless there has been much exaggeration, much willful misrepre-

¹ H. Ellis, *loc. cit.*, i, 202-3. Mr. Ellis ought to feel complimented that one of the few long quotations in this book is given to exonerate him from the charge of aiding and abetting such a filthy vice. He owes me a bouquet.

² *Vid. Ovid. Fast.*, i, v, 396. *Met.*, i, v, 689. *Virg. Geor.*, i, v, 17. *Varro, de L. L.*, v, c, 3. *Dionys. Hal.*, i and *Lucian, Dial.*, "Merc. and Pan."

sentation, and not a little real ignorance, displayed in painting the consequences of a vice which is probably as common today as at any other period of the world's history; but when we find ophthalmologists so world-renowned as Hermann Cohn, of Breslau, and Power, of England, setting forth a long list of diseases as incident to the effect of this practice on the delicate mechanism of the eye; such alienists as Sir William Ellis, Spitzka and Maudsley, recognizing its influence in producing insanity; and physicians of every country, and of every degree of standing, uniting in their testimony as to its deplorable effects on the nervous and muscular structures of the body, surely it is time to discard whatever hesitancy the fine-wrought theories of certain speculators may have engendered in reference to the baneful effects of a habit which human instinct, as well as morality, decency and religion, long ago united in pronouncing a most filthy, degrading and damning vice.

To say, as some of the apologists of the habit have said, that *masturbation has no more injurious effect than excessive natural intercourse*, is to grossly insult reason. To lend a coloring of truth to such an assertion the sexual act would have to be a purely physical one, which every tyro in sexual psychology knows is not the case. The sexual orgasm is bound up with such a network of psychical influences, that not even the act of masturbation can be performed wholly without them.

The normal masturbator always calls up the *image of the woman* to perfect his act; and if it were possible, which in some cases it is not, to induce the orgasm without such imaginative aids, the result would be both mechanical and unsatisfying. This phenomenon, alone, proves the abnormality of the act, its opposition to nature, and its consequent amenability to the punishment which, it would be exceedingly unphilosophic to deny, follows every infraction of natural law.

Auxiliary to this positive and primary argument is the secondary one that, if masturbation "does no more harm, within reasonable limits, than normal sexual intercourse"—quoting an absurd statement only to refute it—no one will dispute that it certainly does *less good*; and if it does less good, how are we to evade the conclusion that it does *more harm*?

That sense of well-being, that physical and mental uplift, the consciousness of manhood and of manhood's highest prerogative, which follow the normal sexual act—even though joined with fear of a possible cowhiding, or a dose of clap—are absent in the experience of the solitary masturbator.

A *roué*, a Sardanapalus, a Byron or a Richelieu, may be a hero; a *mas-turbator never*. The latter may enter a cloister, become a fanatical devotee, a religious dreamer, a poet, but he can never become a famous figure in the broad field of the world's manly activity.

Thousands of men, I am convinced, fail in business solely because they are masturbators. Why? Because it is the very nature of the practice to engender a *love of solitude*, and a shrinking from the healthy human contact which is the very touchstone of success in every business; and because, for a psychological reason not easily definable, there is an atmosphere of repulsion about the victim of the habit, antagonistic to healthy manhood and womanhood, and which makes the masturbator what he himself has deliberately chosen to be, a *moral leper and outcast from the great family of humanity*.

While there is little truth in the theory of Hippocrates that masturbation causes spinal disease, there is no doubt whatever that neurasthenia is one of its commonest sequelæ.

Its Pathology Eulenberg records the case of a young girl in which the neurasthenic symptoms are classical. She was twenty-eight years of age, of dark complexion, a fully developed figure, without any trace of anemia or chlorosis, but with an apathetic expression, bluish rings around the eyes, and hypochondriacal and melancholic tendencies. She complained of pressure on the head, "as if her head would burst," giddiness ringing in the ears, photopsia, pain in the back and sacrum, and all the syndromes of spinal adynamia; fatigue on the least exertion, swaying, when standing with the eyes closed, and with the tendon reflexes all exaggerated. After much persuasion she confessed that, when a girl of twelve, she had been led to masturbation by the repeated attempts of a boy of sixteen to seduce her. Eulenberg considered the symptoms she complained of plainly due to *long continued masturbation*.¹

As a Cause of Neurasthenia Rohleder, taking an equally grave view with the present writer of the importance of the habit, places neurasthenia as first in the list of its serious results;² a view which Krafft-Ebing fully endorses, adding insanity and paralysis also;³ and both Savill⁴ and Gattel⁵ agree that neurasthenia proper can nearly always be traced to excessive masturbation, or some other interference with the normal sexual act. The last-named writer, in an investigation of one hundred cases of severe functional nervous disease, found that in *every case* of male neurasthenia there was masturbation; among the women, only *one* was discovered who did not masturbate, and she practiced *coitus reservatus*.⁶

¹ Quoted by H. Ellis, *loc. cit.*, 1, 186.

² "Die Masturbation," pp. 185-92.

³ "Psychopathia Sexualis," pp. 35-41.

⁴ "Clin. Lect. on Neurasthenia," p. 37.

⁵ "Ueber die Sexuellen," etc., 1898.

⁶ *Ibid.*

On the psychic side of the question, it must be seen at a glance that the higher emotional sexual impulse, being divorced from the physical, is dwarfed, and vitiated by the habit to such a degree as to forever prevent that sympathy between the sexes which must underlie every permanent, agreeable and healthful union. If a masturbator marry, therefore, either male or female, the chances of domestic happiness are slight, for two causes. He, or she, is apt to undervalue the importance of the sexual act, in the first place; and in the second the divorcement of the sensuous and psychical elements, already referred to, prevents that symmetrical development of moral and physical characters which unifies the contending impulses, and evokes sexual happiness from connubial discord.¹

If ninety-nine per cent. of young men and women masturbate, and the hundredth conceal the truth, as Vorslungen states;² if the practice be fraught with evil, physically, mentally and morally, which no reasonable mind can doubt; if its indulgence lead, even more than any other of the sexual vices already noticed, and by reason of the facility with which it may be practised, to insanity, neurasthenia and ultimate physical impotence; surely it is not a matter in which a physician, as conservator of the public health, as well as in a sense the guardian of physical morals, should long hesitate in voicing his views.

And mine are these: Masturbation destroys the very foundations of manhood and womanhood, replaces the healthy moral consciousness, which properly belongs to both, with a miserable sense of shrinking, vacillating shyness and moral inferiority; with a morbid idealism, wholly at variance with every practical pursuit and vital principle of life; and is well alluded to by Rousseau as "that dangerous supplement which deceives nature."³

Gogol, the great Russian novelist, masturbated; to which practice was due, probably, the dreamy melancholy of his life-pictures; and Goethe is supposed to have been a victim of the same vice, from the passage in the seventh book of his "Dichtung und Wahrheit," where, describing his student life at Leipzig, and the loss

¹ Concerning this point there seems to be a practical agreement among all observers. Tissot stated that masturbation causes aversion to marriage. Loiman found that the habit in women renders normal sexual satisfaction impossible (*Ueber Onanismus beim Weibe*), and Smith Baker remarks that "a source of marital aversion lies in the fact that substitution of mechanical and iniquitous excitation affords more satisfaction than legitimate intercourse does." (*Jour. Nerv. and Ment. Dis.*, 1892.)

² Oscar Berger, *Archiv für Psychiatrie*, b. 6, 1876.

³ "Confessions," II, III.

These pages we found as being
torn out 10.30.65 or before

with amorous and attractive men. *Delectatio morosa*, as the theologians called it, occupying the mind with sexual dreams, and images, was in the early church the besetting sin of the neophyte in the convent, as well as the postulant for the priesthood. A perpetuation, doubtless, of the ancient myth of the *incubi* and *succubæ*, male and female nocturnal demons which were supposed to consort sexually with men and women in sleep,¹ and which Garnier supposes to have blossomed out into the ecclesiastical pederasty of mediæval Italy, the day-dream, or sexual reverie, was an institution well calculated to find ready acceptance, and full development, among a vast number of hot-blooded youths, of both sexes, shut out from one another's society, and condemned to seek the sole gratification of their sexual passions in psychological forms; so that it is not wonderful, notwithstanding the seemingly unsatisfactory nature of the act, to find a writer of the times saying that "not an abbey of any celebrity could be found in which the cloistered customs did not, on numerous occasions, suffer from the contagion of shamelessness."²

Day-dreaming has been very interestingly studied, in the shape of the continued story, by Mabel Learoyd, of Wellesley College—an institution at which, by the way, only recently, an incipient rebellion was started by the refusal of one of the faculty to continue his lectures on procreation to the young ladies;³ and in most cases where refined romanticism is carried to the very greatest height it will be found to have a strictly sexual basis."⁴

Pausanias has told us that the divine Zeus himself was not more exempt than mortals from erotic orgasm during waking hours;⁵

Jove Himself and one of the conditions under which masturbation
Sometimes Nods was allowed by the early Catholic Church was, to complete a sexual act *begun in sleep*.⁶ Luther advises girls who have either night or day-dreams to marry, and "take the medicine God has given them;" and Dr. Elizabeth Blackwell is authority for the important (but improbable) statement that the relief afforded men by the nocturnal emission, women find in menstruation.⁷

¹ *Vid.* Tylor, "Prim. Cult.," II, 189, 190. "Formal rites are specified in the Hindu Tantra, which enable a man to obtain a companion nymph, by worshipping her, and repeating her name by night in a cemetery." See also Jastrow, "Religion of Babylonia."

² Letter of St. Boniface to Pope Zachariah, (742 A. D.), quoted by Buret, *loc. cit.*, II, 82.

³ Session 1904-1905.

⁴ *Vid.* Ellis, *loc. cit.*, I, 126.

⁵ "Achaia," Chap. XVII.

⁶ St. Thomas even says: "Si pollutio placeat ut naturæ exoneratis vel alleviatio, peccatum non creditur."

⁷ Ellis, from whom I quote, denies this as flagrantly inconsistent with facts. *Vid.* "Studies," I, 131, note. Most authors, I think, will heartily agree with him.

Pitres records a case of a hysterical girl, in one of his wards, who accused the clerk of coming through the window and having violent intercourse with her, as many as *three or four times in a night*; and the influence of ether and chloroform in inducing sexual erethism in women, and *not in men*, is a circumstance well known to dentists and surgeons. In Australia, Mr. Ellis says, a man was charged with rape, found guilty, and sentenced to eighteen months' imprisonment on the accusation of a girl of thirteen, who told her story with such remarkably circumstantial detail that it was quite impossible for those who heard her to disbelieve the narration, although it was afterward shown to be inspired by pure hallucination.¹

That what Dr. King calls "sexual hysteria" lies at the basis of many of these phenomena, seems to be an indisputable fact.

Hysterical Erotism Moll recites the case of a nurse in a hospital who, when she once had to assist a man in urinating, became so violently excited, sexually, that she was compelled to lie down on a couch in the next room while a convulsive orgasm took place;² and so many cases occur in which hysteria profoundly affects the sexual-centers that we are in a measure justified in accepting the theory of Sollier, that sufferers from that miserable malady are *never awake, consciously*, but live in a constant pathological sleep, which he happily calls vigilambulism.

Indeed, it was a very early belief, among the Greeks especially, that hysteria was of uterine origin;³ and the Arabian physicians who carried the traditions of Greek medicine to the East seem to have perpetuated the theory. Gilles de la Tourette points out the relation, not difficult to trace, between hysteria and the "sacred madness" of the sibylline priestesses of Babylon and Egypt, as well as of Greece and Rome;⁴ and if, as Aretæus remarks, in accounting for the hysterical manifestations of women, the womb "has an aversion to fetid smells, being like an animal within an animal,"⁵ the treatment by applying disagreeable odors to the nose, and fragrant ointments to the privates, frequently alluded to by Galen, was no doubt in strict accord with the therapy of the times.

The well-known susceptibility of hysteria to manifest itself in sexual desire and sexual hallucinations, giving rise to Laycock's acute proverb

¹ *Loc. cit.*, I, 133, 134, note.

² "Libido Sexualis," I, 354.

³ "Genèse de l'Hystérie," 1898.

⁴ *Vid.* Plato's "Timæus."

⁵ "Traité de l'Hystérie," I, 3.

⁶ Aretæus, "On the Causes and Symptoms of Acute Diseases," II, 2. Indeed, this peculiar view of the womb's connection with hysterical seizures, and the efficacy of fetid drugs, seems to be fairly borne out by the fact that there are few drugs more fetid than asafetida, and few more commonly used in such attacks.

—"salacitas major, major ad hysteriam proclivitas"—is a subject so vast as to require a volume for itself; but, in dismissing this question of psychical sexuality, and with it the multitudinous host of manifestations comprised under the general head of artificial, or what might be called pathological, erotism, here only barely glanced at, we need not necessarily deny to the ancients any basis of physiological correctness in their antiquated notions.

If hysteria and chlorosis are twin sisters, the former is at least the cousin of sexuality; and whether the latter be a result of the former, or the former of the latter, both are *psychic lesions*, and both extremely apt to steal each other's symptoms.

Until the day of Breuer and Freud, hysteria was the great stigma of medicine. Those writers were the first to give a definite name, if not an entirely satisfactory ætiology, to a hitherto confused and misunderstood psychic malady; and Charcot, taking up the work where they left it, has at last succeeded in presenting the subject in a tolerably clear light, as a record of epiphenomena produced, just as is sexuality itself, by emotional processes occurring within the psychic organism, and involving mechanism of, for the most part, very well defined and fairly understood character and relations.

The intimate connection between religious and sexual exaltation is too well known by physicians to require much discussion.

Religious Erotism It is shown conclusively in the thousands of cases where intense sexuality has been manifested in the confused clinical histories of religious maniacs; psychoses in which the psycho-pathological conditions give rise to all sorts of sexual delusions such as women who think they are, or will become, the Mother of God; and in men the awful castigations, and even self-crucifixions, which they practised as penances, or punishments for sexual sins.

Thus the nun, Blanbekin, was always troubled in her mind as to what had become of the *foreskin of Christ*, when He was circumcised. Veronica Juliani, canonized by Pius II in memory of the divine lion, took an actual *living lion* to bed with her, in honor of the great event; and St. Catherine of Genoa often burned with such "inward fire" that, to cool herself, she would lie on the ground and cry—"Love, love, I can endure it no longer!"

The temptations of Anthony of Padua are too well known to require further comment than to mention the peculiar fact that he seems to be the hero, almost exclusively, of the ladies. Possibly the feeling is one of guilty self-reproach on their part for what he suffered for them.

Females have no genitals that can be made publicly representative of religious ideas; but while the phallus, or male organ, has figured in almost

every religion of antiquity, there are few, if any, religious beliefs of the world, past or present, in which woman has not played an important part.

Bau was worshipped by the Babylonians as the mother of mankind;¹ Isis, for her fertility;² the Mohammedan peoples his paradise with voluptuous, black-eyed houris; the Paschal Feast of the Jews was identified with the bringing forth of their animals' young;³ and with a large section of Christianity the reverence paid to the Holy Virgin is almost, if not fully, equal to that accorded to the Savior Himself.

It is this custom of associating women and sexuality with the great principle of fertility and procreation, among ancient peoples, which led to a perversion of its original import; and the ascription of obscenity to many of the pagan rites of worship which were entirely harmless and *unsexual*. Thus, the priestesses of Ishtar were prostitutes only to symbolize fertility as the primitive principle of nature; and the great Tammuz festival was celebrated in the spring, as the period at which the reproductive impulse is strongest in both animals and men, as well as in the vegetable world.

From their commanding position in human life, love and religion go naturally hand in hand; and the two mental states, intensified by an enthusiasm which can belong to no other, and similar in their motives, ideas and associations, may very well merge, one into the other.

Thus Landry, in the "Knight of The Towre," tells his daughters that "no young woman, in love, can serve God with that unfeignedness which she did aforetime. Such is the property of this mystery of love that it is ever at the moment when the priest is holding our Savior upon the altar that the most enticing emotions come."⁴

Schroder Van der Kolk very correctly observes, "I venture to express

¹ Jastrow, "Religion of Babylonia," p. 485, *et seq.*

² She was the Venus of Cyprus, the Minerva of Athens, the Cybele of Phrygia, the Ceres of Eleusis, the Proserpine of Sicily, the Diana of Crete; the eternal, mysterious One, whose veil no mortal has lifted; and the sexual concept concerning whom, doubtless, inspired Cleopatra to dress herself like the goddess, and to assume to be her reincarnation. (*Vid.* Plutarch, *de Isid. Osirid.*; Herodotus, 2, 59; and Lucan, 1, 831.)

³ Ewald and Robertson Smith have identified the Paschal Feast of the Jews, as well as the great Ragab Feast of the Arabians, with the young-bearing season of camels and other domestic animals; and the bon-fires and festivals of Easter, or St. John's Eve, are traced by Grimm ("Teutonic Mythology," p. 615), to a similar source.

⁴ Quoted by H. Ellis, *loc. cit.*, 1, 233-4.

I have been unable to verify Mr. Ellis's quotation in the original; possibly a different print; but find in Rawling's London Edition, p. 74, very similar sentiments in the story of the "Yonge Amorous Ladye" who was seized by the Fiend for her sexual thoughts about the priest during mass.

my conviction that we should rarely err if, in a case of religious melancholy, we assumed the *sexual apparatus* to be implicated;" and Regis lays it down as a principle that "there exists a close connection between mystic ideas and erotic ideas; and most often these two orders of conception are associated in insanity."

In one of the cases of Vallon and Marie a woman masturbated herself with a crucifix, with a view to sanctifying the act;¹ and Krafft-Ebing, Ball, Brouardel, and other psychologists, have dealt in detail with that peculiar mental condition which alternates, as in the case of Morel's nun, between holiness and sexual profligacy.

Felícula, the martyr, preferred death and torture to marriage with a pagan; exclaiming on the rack—"Ego non nego amatorem meum," etc.—I will not deny my lover, who for my sake has eaten gall, and drunk vinegar, crowned with thorns and fastened to the cross.² And hers is only one of a thousand cases, in the lives and deaths of the early martyrs, in which the religious and sexual emotions are shown to be vicariously parallel.

Casanova observed that "devout women are more sensitive than others to carnal pleasures;" and speaks, in the same connection, of "that mingling of mysticism and concupiscence which seethes in a Spanish heart."³

Feeling all the difficulty of dissociating the sexual from the religious emotions; knowing the extreme narrowness of the line separating erotic day-dreaming from devout mysticism, and both, from *absolute insanity*; it is not hard to understand how the convents of the middle ages became scenes of a debauchery which eclipsed even that of Rome in the Merovingian times; and why we find the good old priest, Jean Gerson, canon of Notre Dame and Chancellor of the Church of Paris, saying—"Open your eyes, and see if these convents of female monks do not resemble haunts of prostitution;"⁴ "impure receptacles," as another remarks, "where a youth, which no longer knows a check, abandons itself to all the tumults of luxury, in such a manner that now it is the same either to cause a young girl to take the veil, or to expose her publicly in a place of prostitution."⁵

¹ "Des Psychoses Religieuses," *Archiv. de Neur.*, 1897.

² "Acta Sanctorum."

³ Quoted by H. Ellis, *loc. cit.*, I, 233.

⁴ "Declaratio Defectuum Virorum Ecclesiast."

⁵ Nicolas de Clemenges, "De Corruptio Statu Ecclesiæ."

Ulricus writes in one of his epistles that Pope Gregory, when he saw six thousand skulls and bones of dead infants taken from a fishpond, near a nunnery, was much grieved, and retracted the decree against priests' marriages, the evident cause of this slaughter of the innocents, "purging himself by prayer and repentance." "For either you must allow them concubines, or suffer them to marry," writes another (Georg. Wicelius, "Inspect. Eccles.," 18); "for scarce shall you find three priests of three

**Both Love and
Religion Based
in Sacrifice**

Both love and religion are founded in sacrifice. The same mental and spiritual qualities which make a woman an enthusiastic missionary, will make her a good wife, loving, true, and faithful; and, indeed, love is so closely allied to its kindred passion that not only is erotic insanity, as Berthier points out, most frequently found in convents, but religious exaltation almost exclusively manifests itself in both sexes at the period of puberty; declining in intensity, with a uniform regularity, at the climacteric in women, and the beginning of sexual impotency in men.¹

The very essence of religion, as it is of love, is the *repression of natural impulses*. The promptings of instinct, at puberty, are wholly directed to sexual things; and, if checked, are extremely apt to pass into the region of mysticism; so that the intricate action and interaction between the two spheres, first pointed out by Friedreich, a German alienist of remarkable penetration,² become psychologically natural.

In the early development of Christian theology, this quite noticeable invasion of sexuality into its most sacred relations gave rise to so minute an inquisition into religio-sexual phenomena that it became almost an obsession on the part of ecclesiastical schoolmen. It was found that the apparent antagonism between them was *only superficial*; and that a careful and discriminating study of the Scriptures disclosed a vein of sexuality very closely identified with that of spirituality; and that the former was only condemned because of the exceeding danger arising from the fact that it possessed within itself the potency, more than any other passion, to *supersede the latter*.³

And the fear was not unfounded; for among all the enemies which have beset the Christian Church, sexual passion has been the strongest. Yet it has also accomplished mighty good within the Church.

Without it as a basis, the love of Loyola for the Virgin could never have been strong enough to carry him forward to his sublime end. Without it, Francis of Assisi could never have conceived that wonderful "Song of the Sun," which represented the hymn of praise, the universal epithalamium of nature to its Creator;⁴ and it was in talking to a nun thousand that are not troubled with burning lust." On monasteries as centers of sexual lust, and sometimes almost demoniacal debauchery, as the subject is far too vast to even review here, the reader is respectfully referred to Calmiel, Langin, Kerchoff, Figuiers, "Le Merveilleux," and the "Hist. of the Warfare of Science with Theology," A. D. White, II, 142, *et seq.*, and I, 332-3.

¹ Bevan Lewis, "Text-Book of Mental Diseases," p. 393.

² "System der gerichtlichen Psychologie," pp. 266-68.

³ *Vid.* Hahn, "Demeter und Baubo," pp. 50, 51.

⁴ Bonghi, "Vita di S. F. d'Assisi," 1885.

that Savonarola had the unknown vision which made him a prophet and an evangelist;¹ not to mention Julie de Krüdener,² whose inspiration produced the Holy Alliance; Mohammed, Constantine, Luther and a thousand others.

The lives of the great saints of the Catholic Church are stories of constant struggles between religious duty and the dynamic mechanism of erotic passion; although it is not often we are treated to so frank an avowal of the latter as is recorded, in the life of St. Theresa, by Sœur Jeanne des Anges; and it is not hard to account on purely sexual grounds for the love and devotion which mystics all manifest for Solomon's Song, and the Book of Ruth.

In concluding this brief review of psychical erotism, and with it the whole intricate network of sexual normality and perversity, through which I have found it sometimes a pain, and sometimes a pleasure, to wander, I would make a parting plea for those twin passions, Love and Religion, which lie at the very bottom of the great life-struggle of humanity.

Intellectual culture would extinguish both. Sexuality, it has been found, can exist without *love*. The social machinery moves fairly well without *religion*. But be not deceived; the history of the past—Egypt, Greece, Rome, even later and more polished civilizations—shows the fallacy of attempting to divorce either, or both, from the great plan and principle of human progress.

So long as the stars appear in the firmament, or golden clouds gather around the departing footsteps of the sun; so long as earth is visited by dreams of happiness or visions of glory; so long as the tender eye of woman melts with pity or softens with maternal feeling, just so long shall Love and Religion, the transcendental and the mystic, continue to guide our progress and control our destiny.

Cervantes laughed chivalry out of Europe. Society is modified. The empire of utility has apparently replaced that of poetry and passion; but these two great principles, love and religion, so essential to the happiness and progress of humanity, though they slumber, or gather about them the dross and barnacles of vice with which we have lately been concerned, can never pass away from earth until they merge at last into the sublime and eternal SOURCE OF BOTH.

¹ Villari, "Vita di Savonarola," pp. 11, 304.

² Mayor, "Mad. di Krüdener," Turin, 1884.

CHAPTER NINE

THE SEXUAL CRIMINAL

AS an introductory to this brief study, it may be premised that the celibate state is more favorable to sexual, as well as other forms of social delinquency, than the marital. Of a total criminal population in the United States, in 1892, 61.54 per cent. were single; 29.15 per cent. married, and the remaining 9.21 per cent. were set down as widowed, divorced, or "relation not stated;" and statistics of other countries, on the same matter, will not be found, I think, to vary materially from the figures given. This large percentage of criminality attaching to celibacy, however, will be found to involve other than psychological causes. It necessarily includes that considerable period of life, prior to the marriageable age, in which emotional acts are most frequent and unrestrained; and, in relation to sexual offences, a period during which the genesic function is naturally the most active and imperious. I shall not quote the statistics of rape, seduction, lust-murder, bestiality, and other sexual crimes, neither here nor elsewhere; space will not permit; but in stating a general fact, both here and subsequently, I trust the reader may do me the justice to assume that I do so only after having made myself thoroughly familiar with the data supporting it; and that the suppression of the latter, with their tedious masses of figures, is resorted to only as an aid to enforced brevity.

Indeed, in this secondary study of the sexual character, as it relates to criminal responsibility, it is not my purpose to deal so much with crime in the *concrete* as with the *abstract psychological conditions* which prompt and underlie it; and hence I shall be led in my inquiry into largely untrodden fields, and paths quite divergent from those ordinarily pursued in the study of criminal sociology.

Instinct plays a leading rôle in the psycho-physiological constitution of every criminal, but more especially of the sexual. It is the germ of the psychic organism; "anterior," as Drähms well says, "to all rational experiences;" and lies, to a very great extent, beyond the influences of educative agencies. Held in common with the

lower animals, largely independent of volitional guidance, automatic in its varying cycles of energy and quiescence, it constitutes the true congenital basis of criminal characterization. I am aware that this definition involves the much disputed question of prenatal influences, the theory of "transmitted tendencies," and the bearing of other primordial agencies on the biogenetic basis of delinquent, as of normal, humanity; but notwithstanding all that has been said, and all that ever shall be said, instinct opens the gates of life, and is the starting-point of every man in his mysterious race toward the unknown.

As I have shown the sexual life to be the basis of the social life, closely correlated with it, and both responding sympathetically to the influences which touch or affect either, so it is not at all difficult to show that it lies equally at the root of the individual life; being, next to the instinct of life itself, the strongest and most dominant of the human organism.

As a normal sexual instinct can only exist in a *normal man*, and as an abnormal sexual instinct is inseparable from an *abnormal man*, from whatever source of antenatal perversion, or "inherited experiences," it may arise, the solution of the sexual, as of the physical and moral characters, must be sought in the simple law of transmission, by which individuals, normal or abnormal, *perpetuate themselves in their offspring*. Hence has arisen the now universally accepted doctrine of instinctive crime;¹ of which Lombroso, notwithstanding his abruptness, and undeniable faultiness of method as a scientific writer, must be accepted as the legitimate founder.²

**Heredity
Considered**

Heredity may be briefly designated as the sum of those qualities which our foreparents possessed, transmitted to us, and reproduced in such modifications as are determined by our environments. Weiss-

man calls it "a property of an organism by which its particular nature is transmitted to its descendants;" and Ribot tersely defines it as "the tendency of a being to reproduce itself in its progeny." These terms and phrases mean little, however, save as a cloak for our absolute ignorance. The truth is, as I have previously stated, the mystery involved in the subtle, and seemingly interminable synthetic processes by which "like produces

¹ *Vid.* Lombroso, "The Criminal;" Ferri, "Criminal Sociology;" H. Ellis, "The Criminal;" Drähms, "The Criminal," and various other works on Criminal Anthropology.

² It was said of this gifted writer, at the time he made a critical application of his novel theories to a great number of insane persons, while in charge of the department of mental diseases at the University of Pavia, that he was "treating epileptics by damning their ancestors, and measuring madness with a yardstick." Nevertheless, in spite of much ridicule, and criticism of a similarly derisive kind, his methods and theories made palpable progress, and are now generally adopted in the scientific world.

like" being so impenetrable as to afford little satisfaction to the biological reasoner, and is only dwelt upon here on account of its intimate association with sexual perversion, from which sexual crime almost invariably springs.

But in the potential germ of primordial protoplasm lies the pattern, woof and texture of human character. Theories of Darwin and Hæckel Darwin's theory of *pangeneses*, by which each individual germ-cell in the body gives off lesser ones, each capable of reproducing its kind; and Weissmann's,

that the reproducing substance does not arise from *all* the germ-cells of the body, but proceeds from a *single* original cell; and Hæckel's, which makes it consist in the spontaneous subdivision of the unicellular germ, are confined, it will be observed, to simple mechanical elucidation; and, along with being largely conjectural (and this is the precise point aimed at in quoting them), they do not in any appreciable degree bring us nearer to a solution of the great mystery of *psychological transmission*.

Nevertheless, talent, criminality, genius, we *do* know to be transmitted, with even more marvellous accuracy, and far-reaching results, than are the physical characters themselves. Great intellectual powers of reason, memory, imagination, volition, are handed down from generation to generation, with the same certainty, and persistency, as are the criminal instincts.

Particularly are those forms of vice, sexual and moral, which stand most closely related with the nervous organism, apt to impress themselves, through this law of biogenesis, upon the offspring. Dipsomania, for instance, is a pretty *certain inheritance of alcoholic parentage*; and while Marro estimates over 40 per cent. of general criminals as the offspring of drunken parents, and while, in the body of this work, I have tried to lay especial emphasis upon the close relation of alcoholism with neurotic insanity, as well as the so-called "moral insanity," and various types of sexual disorders, it must not be forgotten, also, that all these neuroses *are susceptible of being transformed from one phase of their manifestation into another*. Only in this way can we account for imbecility, mania, sexual erotism, or inversion, appearing in the child as a *direct result* of drunkenness, epilepsy, etc., in the parent.¹ It is shown, very conclusively, that from "one-half to three-fourths of dipsomaniacs are such by reason of hereditary entailment; a defect which, on the best medical authority, is *irremediable*, since it implies moral and physical degeneracy, alteration of nerve tissue, and decided nerve disorder."²

¹ This subtle species of transformation will, to some extent, substitute heredity in the matter of sexual vice. (See p. 295.)

² Drähms, "The Criminal," p. 134.

No one, in this age of the world, would think of questioning the law of heredity in its broadest application. Therefore I do not deem it necessary to quote authorities, nor to give further space to its discussion. Indeed, the only research needed, I think, would be in finding one who does not believe it, within reasonable limits. Thus the sexual instinct, in *any form of its abnormality*, may be transmitted to the offspring. A case is cited of a man, of otherwise excellent character, but who, "all his life," had been a victim of excessive lust, and who "entailed the same curse upon his sons and daughters, with the added propensity to rape;"¹ and medical literature is full of instances where physical and mental defects have been transmitted to the offspring

Criminal sociology is rich in data as to the anatomical and physiological sides of the moral delinquent; Lombroso, Ferri, Marro, and others of what may be called the radical school of writers, pushing their theories of *pathology* and *atavism* to the front, often with a too heedless disregard of every obstacle; and others of the conservative class—Mantegazza, Colajanni, and their many colleagues of the sociological and psychological coterie—endeavoring, on the contrary, to account for every species of crime on the ground of *economic* and *social conditions*.

While the latter are as often right as the former, they find greater difficulty in *proving their deductions*; the "yardstick method" not applying to matters of a spiritual nature as it does to cranial measurements, and physical deformities. Lombroso once replied to his critics, who complained, not without cause, of the meagreness of his descriptive details along psychic lines, by impatiently exclaiming that he did not think it "necessary to prove that the sun shines;" meaning that the psychic element in human life is self-evident as sunlight is to the senses. And yet, by that light alone, which others besides the great Italian have ignored, or only casually treated, are the spots of recalcitrancy alone detected on the moral landscape of character, and the mind illumined in its search for those biological data which the great Turin criminologist, more than any other, delighted to discover.

The laws which apply to instinctive criminality, in general, will be found, in a large majority of cases, to govern the sexual form; practically, therefore, the sexual criminal may be dealt with precisely as the non-sexual. The sexual invert is a moral anomaly; antisocial, yet *not always consciously so*; a being in rebellion against his surroundings; and holding to ideals which, while conflicting with settled forms of social con-

¹ *Ibid*, p. 139.

duct, represent rather a sexual misstep in anthropological evolution, than any result of *criminal adaptation*, or of *volitional wrong*. It strikes me that the interpretation of his character, then, is a strictly *moral and medical one*; his self-revelation, unlike that of the normal man, taking an unusual path, and placing itself, both as to society and ethics, entirely beyond the bounds of ordinary legal tests.

The *educative* and *repressive* agencies, which stand as the equivalents of selection in social evolution, have little or no effect on the sexual offender. He is a child; a creature of impulse; a product of the occipital center; ruled by volition alone, destructive, cruel sometimes, as are most children; retaliatory, mobile of character, vain, and, worse than all, simply content with life as he finds it; the true test of the atrophied, or undeveloped, man.

This is the congenital sexual offender. Now what shall we do with him?

"A natura hominis discenda est natura juris," remarked Cicero. True; but is it the province, or duty, of educated jurisprudence to apply natural law to a being who does not possess the *nature of man*?

If "repression has but an infinitesimal influence upon criminality," of a non-sexual character, as asserted by Ferri ("Crim. Soc.," p. 139), what effect will it have on a class of persons who neither care for, nor understand, the mechanism of its operation? Or if they do understand it, imagine it to be founded on false principles? There is a profound distinction between *prevention* and its *penal substitutes*; between prevention by *law* and prevention by *knowledge*. One seeks to destroy the germ, *after it is hatched*, the other to *prevent the hatching*. I think it was Garofalo who, with Lombroso and his distinguished following of medico-legalists, constituted the *positive school* of criminal anthropology, deeply shocked at the promiscuous manner of dealing with social crime, said, in substance, that civil and criminal judges ought to be *wholly distinct*; and that the latter should give more study to anthropology, statistics, psychology and sociology, than to Roman law and Kent's Commentaries.

The more deeply learned the jurist in the classical lore of his profession—mere abstraction of reason, with nothing but a view to the juridical bearings involved—the less, possibly, is he qualified to estimate the character of the accused; civil law concerning itself least of all things with the physical, or moral, nature of the individual. It entirely ignores the *personal condition of the criminal*; the *character of his environments*, his *heredity* and *moral nature*; and confines its attention solely to the legal status of the *deed* and the *degree of punishment demanded*. Therefore, should criminal Judges alone

Part which
Medicine should
bear in Fixing
Punishment

deal with human *crime*; and *civil* Judges, with *civil* offences. But, more than all, should psychological Medicine prepare herself for the task, to which, as all indications show, "she will be more and more called in the future administration of criminal law."¹

There has been an undoubted failure in the primitive attempt, on the part of the medical profession, to harmonize the legal question of *criminal responsibility* with ascertained *medical facts*; and this failure should, and doubtless will, direct attention in the future to the possibility of *reversing* the proposition, and making *medical facts* the stepping-stones to *criminal responsibility*. It will be easily apparent that this is the chief end aimed at in this postscript of my recent sexual study. The law of retaliation is barbarous at the best; but to make it a part of medical therapeutics, as it has always been of social legislation, to the extent that even as late as the seventeenth century, corpses were publicly tried and executed, is to stultify human intelligence; and justify the vigor with which Tarde, and other thinking physicians, have attacked this blind relic of primitive barbarism. At the International Congress of Forensic Medicine, Paris, 1889, it was enacted that "to guarantee the interests of society, and of the accused, in all medico-legal investigations, at least two experts should be employed; these to be appointed by the judge;" and it is safe to predict that the adoption of this "reasonable reform," as Ellis well calls it ("The Criminal," p. 360), shall become a part of all future criminal procedure.

If common sense did not point to the propriety of assigning to each individual in society the conduct of those matters which pertain to his special vocation, or trade, which he is supposed best to understand, a few instances will suffice to demonstrate its advisability. Suppose a consumptive, staggering on the verge of death, should be brought into court on a charge of rape. Who knows, save the physician, the pathological sexual hyperesthesia which this disease so strangely induces, or the extent to which the brain has suffered by tubercular infiltration? Surely not the judge; and still less the jury (see *ante*, p. 200). Or suppose a girl, religiously wrought, commit a sexual offence, as is not uncommon; do the law-books teach, or does the experience of the laity suggest, those subtle psychological processes by which *religious exaltation* passes into *sexual exaltation*, the nun becoming a prostitute, and the pure-minded maiden masturbating herself with a crucifix

¹ Austin Flint, presidential address on "The Coming Rôle of the Medical Profession in the Scientific Treatment of Crimes and Criminals," *New York State Med. Association*. Quoted from H. Ellis, date not given.

Although I have not yet been privileged to see it, I may hope that the new Federal Criminal Code, authorized in April, 1906, by the House Committee on Revision of Laws, may contain some provisions, very urgently needed, on this and other matters.

to sanctify the act? (see Savage, "Insanity," 1886; *Archiv. de Neurologie*, 1897). Should a great genius (Michelangelo), lifted by the idealism of his art far above the ordinary atmosphere of human conditions, be judged by the legal standards which apply to the plowman and the artisan? Or "Dr. Mary Walker," Oscar Wilde, "Jack the Ripper," and the man who steals your pocket-book, be accorded a treatment, and punishment, by the canons of justice, differing in degree only, but not in kind?

In anomalies of organic central constitution, of neuropathic temperament, or of predisposition, such, for instance, as those of radical sexual inversion or perversion, there are considerations involving the point of criminal responsibility which, so far from entering into the equipment of the ordinary busy jurist, will sometimes baffle even the profoundest knowledge and experience of the professed psychologist.

When we invade the domain of instinctive beginnings, in sexual as well as other human propensities, we find ourselves on too misty and uncertain ground for the dogmatism of law. Only when we recognize that the average criminal is a person more or less *congenitally abnormal*, insensible to those forms of stimuli which ordinarily move the preponderant mass of society, and unduly susceptible to *his own*, shall we arrive at rational concepts as to his care and treatment. For, although Lombroso, Letourneau, Garofalo and others spent much time and thought in formulating a "criminal type," and while no man who sympathizes with the arduous, patient, and frequently thankless labors of the anthropologist, least of all the present writer, cares to undervalue those labors, it must still be borne in mind that there are probably as many criminal types as there are individuals in society; and that *every* man is, under certain circumstances, a *potential criminal*. It is well known that the *greatest* crimes are committed by those who do not conform to the so-called animal type; and that many of the latter type confine themselves almost exclusively to the perpetration of only *minor* offences. Dally maintained that the criminal and the lunatic are *identical*; both equally *irresponsible*, and both demanding a similar treatment.¹ Prosper Lucas showed how deeply rooted in the human organism are the morbid tendencies to vice and crime;² and Morel confirmed the prior conclusions of Lélut and Voisin as to the average criminal's defects of cerebral organization;³ but it was Despine who found the *right path*, when he invaded the domain of *psychology* in quest of criminal beginnings.⁴ In occupying himself with the "insanity of the sane" (the "moral madness of social delinquents"), while perpetrating a paradox, since madness, being

¹ H. Ellis, "The Criminal," p. 35.

² "Traite philosophique de l'hérédité," 1847.

³ "Des Dégénérescences," 1857.

⁴ "Psychologie Naturelle," 1868.

irresponsible, can know neither morality nor immorality, he nevertheless strengthened the later proposition of Maudsley that the criminal class constitutes a degenerate, or morbid, variety of mankind, marked by peculiarly low physical and mental characteristics.¹

As to the so-called "stigmata of degeneration," few persons stop to consider just what such a vague generalization means. "When we are brought face to face with a number of well-defined abnormalities in an individual" (see *ante*, p. 295), "though they may," as I have stated, "have an hereditary basis, they are quite as likely to be the result of simple obsession from without; and, in any case, there can be no greater tendency in the parent impulse to manifest itself in *increasingly concrete forms*, than to become diffused into *diminishing minor abnormalities*; the suggestion of Nacke, that an inverted (sexual) impulse is an obsession, developing from a *neurasthenic root*, appealing to the mind with a considerable degree of philosophical force." Thus, as we have seen, there is a long list of sexual abnormalities which are purely psychical: eviration, defemination, androgyny, gynandry, normal male homosexuality, the peculiar *transformatio sexus* of the Scythians, etc. (see pp. 295, 296), in which physical functions play not the slightest part; to which Lombroso's methods do not in anywise apply; and which it would be little less than asinine stupidity to treat as ordinary cases of acquired or congenital vice. And yet, in the inscrutable wisdom of the law—that "rule of civil conduct prescribed by the law-making power of the State" (Kent's Commentaries, 447), that "perfection of human reason" (Bacon), many of them are so treated; our prisons becoming, thereby, the asylums and sanitariums of a civilization little, if any, better than primitive barbarism in this respect.

Heredity is *not potential* in producing sexual in-

Ultimate	version, in the vast majority of cases; powerful <i>psych-</i>
Purpose of	<i>ical impressions</i> are; but defective education, homo-
All Criminology	sexual environment and prolonged psychopathic in-
	fluences, are, as a rule, far more actively causa-

tive. In dealing with this and other sexual abnormalities, we are not concerned, nor should society be, in the cases of correlated non-sexual crimes, with establishing a *theory*, anthropological or psychological; nor merely with the confronting of abstract deductions with other deductions still more abstract; but with the paramount necessity to show that the basis of any and every scheme of social defence against *evil deeds*, consists in careful observation of the *evil-doer*; his *crime*, its *character*, his *curability*.

Beccaria eulogized Roman law; made it classical and exemplary; but the Romans, great legal exponents as they were, occupied, possibly, first place

¹ "Responsibility in Mental Disease," 1872.

as a nation of sexual offenders. So in France and Italy, easily foremost in the elucidation of abstract criminal problems, sins against society, particularly sexual sins, have grown to monumental proportions. What then? Are our legal methods radically wrong, in dealing with this, as with other forms of criminal delinquency? Many profound thinkers believe so; Rylands, one of the most noted legalists of England, as well as others, pronouncing our present punitive system of "keeping persons in prison cells for a longer or shorter period of time, society meanwhile keeping watch, with a bland smile, while criminals are thus manufactured in the very establishments designed to eradicate them," as one of the *most colossal failures of history*.¹

"To fight an enemy with success, it is necessary to know him beforehand. Now this enemy, the criminal, the jurists do *not know*. In order to know him, one must have studied him for a long time. It is to those who have thus studied, that the future will reserve the mission of harmonizing penal science with the supreme standard of social necessity." (Garofalo.)

Homogeneity between the evil and its remedy

Few Criminals ought to be fundamental in the treatment of crime.

Mentally Sound Dumesnil has said that, as the criminal is a moral

(Ferri adds *physical*) patient, more or less curable, we

must apply to him *the great art of medicine*. Pathological ills require pathological remedies; and, if the maxim of Zwinglius be true, that original sin is not sin but disease²—*originale peccatum non est peccatum sed morbum*—a maxim which recent developments along psychological lines more and more confirm, possibly we may live to see the day when the application of correctional methods—the present hypothetical basis of reformatory penology—shall include an enlightened recognition of man's triple nature—mental, moral and physical; and the conviction that to inflict injury upon the *second* and *third* components of his being, for a fault of the *first*, is to exceed the inherent prerogative of society, to stultify moral perception, and to return

¹ "Crime: Its Causes and Remedy," L. Gordon Rylands, London, 1889.

The correctional school of criminal jurisprudence, first brought into prominence by Roeder, flourishing in Germany, less in Italy and slightly more in Spain, had only a short existence as an independent school, being easily confuted in its teachings by the close sequence of inexorable facts. (*Vid.* Ferri, "Criminal Sociology," p. 18.)

² The distinction between sin and crime is rather of modality than essence. One concerns the *individual*, the other, *society*. When Adam disobeyed, he *sinned* against God. When Cain slew Abel, he committed a *crime* against communal right. One concerns ethics, the other concerns *law*. One is rudimentary to the individual, the other, complex, and relates to society; so that every criminal act is at once a sin against the private and the public conscience. Therefore the quotation is apposite, since all crimes are of necessity sins.

to the barbarous *lex talionis* of the feudal ages, which punished the *servant* for the fault of his *master*.

In this connection, the psychological one, a vast field of interesting thought opens to the mental view. But in the present chapter, written somewhat hastily, and to satisfy merely an after-thought of the publishers, while the body of the work was in press, space compels me to be brief, and to confine myself to the barest generalizations. The one thought which it is my aim to urge, throughout, is the relation of psychology to sexual crime. For, after all, no arbitrary line of distinction can be drawn between sexual and non-sexual offences, so far as they relate to the law. Common principles apply to both; the one great point being, that as crime is a *psychological* and *pathological*, and not a *physical* nor wholly *moral* manifestation, the ethics of society demand that it be relegated to alienistic, rather than to strictly legal, jurisdiction. Justice is anterior to law; and the essence of *right*, being an innate concept of the human soul, remains always unchangeable. It is my *firm conviction*, based on some degree of both experience and thought, and supported by many distinguished criminologists, that in a vast majority of concrete crimes—both sexual and non-sexual—there will be found more or less involvement of the *cerebral centers*; and that a careful study of criminals will determine a marked frequency in the relations of their social delinquencies with certain forms of contracted or congenital disease, as well as abnormal mental conditions of a pathological type;¹ demonstrating the paramount necessity, in any attempt to deal with such cases, in conformity with the established principles of justice, of the closest possible coöperation between the sister sciences, Law and Medicine; for, as Dr. Paul Garnier well says, the special knowledge necessary for the interpretation of pathological and psychological facts, however brilliant and judicious a jurist may be, is entirely beyond the limits of his domain.

¹"An examination of the brains of criminals, whilst it reveals in them an inferiority of form and histological type, gives, in a great majority of cases, indications of disease which were frequently undetected in their lifetime."—Enrico Ferri, Professor of Criminal Law, Deputy to the Italian Parliament.

M. Dally, who, for upwards of twenty years past, has devoted himself, with exceptional ability, to problems of forensic law, says, without hesitancy, that "all the criminals who have been subjected to autopsy (after execution) gave evidence of *cerebral injury*." (Proceedings Medico-Psychological Society of Paris, 1881.)

A notable example of the one-sided character of treatment which the criminal commonly receives is furnished in the results of the Lombroso school of criminologists. In the work of Colajanni, for instance, *three hundred and ninety-four pages* are given to cranial measurements, physiognomy, atavism and anthropological classification, generally; and *only six to the criticism of psychological types*. (Vid. "Socialism and Criminal Sociology," Dr. Napol. Colajanni, Catania, 1889.)

The contest of law with sexual crime is one of the most unequal imaginable. In the first place, a large proportion of such

**Obstacles to
Prosecution for
Sexual Offences**

delinquencies are wholly unprovided for in our statute-books; and, secondly, those which are covered by the common law are so secret in their nature, and perpetration, as to practically preclude the possibility of proof. The social scandal, also, which the trial of such cases necessarily involves, the newspaper publicity incident thereto, and the well recognized tendency of vicious contagion to spread in a community from the latter cause alone, all act as deterrents to public prosecution, and as sources of immunity to the offender. Indeed, the disgusting details common to such inquisitions are so distasteful to a high-minded judiciary as to not infrequently prompt the peremptory, and sometimes not altogether just, disposition, on "general principles," of cases possibly involving grave pathological conditions, rather than that public decency should be offended by details which are usually both shockingly immoral and esthetically loathsome.

Only the medical expert in such contingencies is apt to occupy the rightful position; recognizing the relation between such abnormal manifestations and the physical and mental maladies (neuroses and psychoses) which are largely the product of our present social conditions; and in which, for reasons already sufficiently dwelt upon, the sexual instinct seems to be preëminently involved.

**Case of the
Sadist Bruce**

But these deductions apply only to those minor offences against chastity coming most frequently before our courts. When some monstrous case of sadistic cruelty, like that of the Indian half-breed, Bruce,¹ becomes the subject of legal inquisition, the psychopathic facts are laid bare, and the public is shocked at the revelation of a truth well laid down in one of the letters of Frederick the Great to Voltaire: "Tout homine a une

¹ Following are some of the acts of cruelty of which Bruce was convicted at Easton, Pa., Feb. 16, 1906; and for which he was sentenced to fourteen years in the Easton Penitentiary: "Burning his wife with a smoothing-iron; throwing her upon the floor; kicking and striking her; pounding her head against the wall; burning her feet and legs with a hot poker; throwing her down and sitting upon her; tearing off her shoes, and beating her with the heel of a shoe, filled with protruding nails; cutting her breasts with a pocket knife; cutting her scalp; dragging her skirts from her; tearing off her night-robe and burning her flesh, while he laughed with fiendish glee." The sexual element involved in these vicious and devilish acts is sufficiently intimated in the statement of the police report, that the prisoner's confession of the principal counts in the indictment obviated the necessity of making public the still more hideous details of his acts.

bête féroce en soi; peu savent l'enchaîner, la plupart lui lâche le frein lorsque la terreur des lois ne les retient pas."¹

It is only with the most obtrusive pathological features possible to prosecutions for sexual crime that present space permits me to deal. The subject of legal psychopathology, in its sexual aspects, is far too vast for treatment in detail by anything short of a volume; but there are cases constantly coming before our courts strangely unprovided for in the text-books of medical jurisprudence; on which, it seems to me, the legal profession ought to be better informed, and with which the concluding pages of this treatise may be very profitably employed.

Thus, when bodily injury, injury to property, torture of animals, or of human beings, is dependent on well defined sadistic impulse, the case is not usually one for *medical*, but *judicial* care; although a contrary ruling has not infrequently been made. But if such bodily injury, robbery, theft, or other public despoilment be due to simple sexual fetichism—the desire to obtain some part of the human dress, or body, for purposes of sexual gratification—the degenerative significance of the act, on the contrary, should properly place the offender at once beyond the *prima facie* jurisdiction of the law, and make him a fit subject for medical treatment; and that this is by no means always the case, in practice, only lends additional emphasis to the statement.

Masochism may, under certain circumstances, become of medico-legal importance. The ancient law-principle—*volente non fit injuria*—is no longer generally recognized by the criminal statute; the latter teaching explicitly that crimes may be committed on persons *who demand their commission on themselves*. Nevertheless, there are certain offences which may be conditioned by the absence, or presence, of assent on the part of the injured individual; and which cease to be crimes when the individual has given his, or her, consent. Thus, the German criminal law looks upon the murder of a man, *with his own consent*, as involving a much milder degree of punishment, on the part of the homicide, than if the same act were committed *against the will of the victim*. The Austrian law is likewise so framed; and in this country, and England, the law regarding the so-called double suicide of lovers, as well as simple self-suicide, is at present undergoing necessary and very salutary revision; while, through the more liberal admission of medical science into criminal procedure, brought about through the

¹ "Every man has a wild beast within him; a few can keep it in subjection, but the majority let it loose whenever they are not restrained by law." (*Letter to Voltaire*, Oct. 31, 1760.)

normal growth of popular intelligence, sexual, as well as other forms of crime dependent on pathological and psychopathic causes, are finding a more rational and intelligent treatment.

In injuries resulting from both masochism and sadism, for quite obvious reasons, recourse is seldom had to the courts. Both parties being willing participants, both are equally concerned, in case of physical injury, in the preservation of secrecy. Thus, Blumröder tells of a man who suffered several severe wounds of the pectoral muscles, inflicted by a sadistic woman in the frenzy of her lustful feeling, during intercourse;¹ but the victim, rather enjoying than resenting these evidences of amorous favor, had, of course, no thought of becoming her prosecutor.

The same writer (Friedreich's *Magazin für Seelenkunde*, 1830, II, 5) directs attention, specifically, and at some length, to the psychological relation between lust and murder; tracing that relation from the Hindu myths of Siva and Durga (Death and Lust), and showing, sufficiently clearly, that no presentment of such homicidal acts can be legally or morally correct which does not give true weight to the sexual element involved, and the willingness of both parties to inflict and incur the injuries which such acts so frequently entail.

As both love and anger are intense forms of sthenic emotion, correlated in their nature and manifestations, both seek their object, or purpose, with equal intensity; and for the law to discriminate between them, in adjudging **Love and Anger** as **Motives of Crime** criminal intent, and liability, is quite frequently a matter involving very clear physiological and psychical perception. Thus, while lust frequently impels to crime, it can be easily shown that crime sometimes impels to lust. Schultz records a remarkable case of a man, aged twenty-eight, who was totally incapable of intercourse with his wife until he had worked himself into a fit of artificial or natural anger;² and there are states of supreme psychical exaltation, the religious one, for instance, where there seems to be an involvement of the entire psycho-motor sphere, and where none but the expert physician is capable of determining the precise degree of crime, or of disease, involved.

The law quite properly recognizes anger as a compatible concomitant of crime; and love is, of course, equally so, in so far as crime consists in the impulse toward furibund destructiveness; equally, with its congener, amenable to punishment, if the physician cannot, in justice, throw around the

¹ "Ueber Irresein," Leipzig, 1836, p. 51.

² *Wiener Med. Wochenschrift*, No. 49, 1869.

unfortunate being the shield of disease, and separate his, or her, possible hyperbulia of lust, and the desire to exercise the most *intense effect upon the object of sexual passion*, from the equally unconscious, or involuntary, excitation of innervation, which, in anger, sometimes manifests itself in blind violence. Either condition, however, is entirely apart from that premeditated crime, which, *in the process of commission*, may grow into the *semblance* of one or both of the last named types. But it is just here that the ability to distinguish, accurately, between those terminal forms of sexual aberration which reach courts of law, instead of the sanitarium, or asylum, becomes of vital importance to the conscientious jurist.

**Bases of
Sexual Crime**

The *history* of sexual crime is of secondary importance compared with the *philosophy* which enables us to define the interrelations of abstract sexual criminality with those peculiar anthropological phases of sexual character which, while abnormal, *are not necessarily illicit*. There are some men, for instance, in whom the sex-element occupies so large a share of life that they can hardly be judged by the standards which apply to others, in whom the same element is small, or almost entirely absent; what would be a sexual crime in one community, custom may render quite non-criminal in another; and hence arise the difficulty, and not infrequently the injustice, of enforcing arbitrary legal penalties as they apply to sexual offences *en bloc*.

**The
"Social Evil"**

There is probably no circumstance in connection with the life of the average sexual criminal more impressive than the absolute ignorance, among both men and women, of the elemental conditions of both social and individual life. In cases of betrayal, infidelity, divorce, abortion, illegitimate motherhood, and the various other types of sexual perversity, particularly among the more juvenile offenders, it will be found, I think, that most if not all of them would have been avoided if the subjects had been instructed in even the most rudimentary principles of right living. If boys, reaching out toward manhood, were kept in constant touch and companionship with their fathers, and growing girls with their mothers, and neither permitted to find out for themselves, in an irregular and haphazard manner, those things with which they must ultimately become, unfortunately, acquainted, the ranks of social offenders, in our large cities, would be speedily depleted and social purity enhanced.

To insure a clean and healthy boyhood, the *physical*, rather than the *sociological*, or even the *moral*, side of the question should be dwelt upon. If the pitiable extent of the impairment of mental and bodily faculties, due to illicit sexual indulgence, were brought more largely within the mental

horizon of youth, instead of being kept in the background, as it is, I am radically convinced that the evil would be greatly lessened. It at least promises better than the present system of chasing immoral women from pillar to post, and endeavoring to restrain, by legal enactments, a social habit which is about as amenable to restraint as are the tides of the ocean. Physical distress, disease, broken homes, blighted lives, are far more compelling object-lessons than are any mere ideals of social and domestic purity; and to these the physician, whose business it is, should set his face with a clear mental and moral vision.

The so-called "white slave" traffic is a myth. No woman need remain an hour in a house of prostitution, after she has made up her mind to *quit it*; and of the 300,000 prostitutes in the United States, not five per cent., it is safe to say, are in the business by force of circumstances or *against their wills*.

Outside the realm of pathology there is absolute free-will for every man and woman. I am aware that Lombroso advances the doctrine that the born criminal can be, for the greater part, nothing else; but the fact that he frequently *does* become something else, sufficiently disposes of the statement. When a woman sells her body, she does it *voluntarily*; and when a man sells his soul he does it equally voluntarily. There is no question of compulsion, so long as the normal will power remains intact; but that men and women continue to do these things, in the face of the moral and physical suffering both acts obviously entail, is presumptive proof that in a vast majority of cases the moral will power is *not intact* and that the criminal is a *mentally diseased person*. So that, while society today, like the Mosaic Code, would stone the adulteress and fornicator, let us be exceedingly careful about casting the first stone.

**Mental Status
of the
Criminal**

The constitutional criminal is a tainted individual who, possibly, has the same relation to crime as the epileptic to convulsions—he can't help it.¹ The legitimate reason of any abnormal act is abnormality of brain; and this is proven by the fact that human crime is as manifold in its manifestations as is the human brain in its structural peculiarities. Identically the same changes are observed in the *criminal brain* as in that of *insanity*. In the latter, as in that species of aberration manifested in sexual perversity, the character of change in the *brain structure* will predetermine the character of the individual—lunatic or criminal. There can be no *fixed type of criminality* any more than there can be of *insanity*. But one thing is always fixed and certain—the correlation of *physical causes* with *mental and moral symptoms*. As pathology is physi-

¹ Dr. M. P. Jacobi, *Proceedings 21st Ann. Cong. Nat. Prison Ass.*, Baltimore, Dec., 1892.

ology gone astray, so crime, sexual or nonsexual, is, to my mind, but the manifestation of *misdirected cerebral activity*.

It is well known, also, how largely sexuality enters into the religious psychoses of celibacy; culminating in uteromania, masturbatic insanity, and in those instances of cruel self-punishments, self-castrations, and even self-crucifixions, which constitute so large a share of early ecclesiastical history; and also, what a bearing the religious idea formerly exercised upon the attitude of the civil courts towards such offences.

In both the sexual and religious spheres, enthusiasm may lead to the sacrifice of another, in the pursuit of any pleasure peculiar to either or both. This was shown, in the case of religion, in the innumerable burnings for heresy in the early Church; and such instances should direct attention at once to the phenomena of sadism and masochism, where love takes the place of religion in such destructive acts, as probably involved factors. But conditions of religious and of sexual excitement are so similar in the climax of their development, that the close correspondence may easily, under certain circumstances, engender grave doubt as to which is the more prominent; while both, being neurasthenic conditions, may very readily become transformed into active cruelty.¹ As the tendency of sexual love is to manifest itself in acts of daring, sacrifice or heroism, it will be seen how easily it may become *criminal*, if nobler opportunities be wanting, or the moral principles weak. Hence arises the impulse to suicide, among disappointed and weakly constituted lovers; for, as a *weak love* expresses itself in a *weak equivalent*, in effeminate poetry, in exaggerated æsthetics, as in the case of Oscar Wilde; or in religious mysticism, as in that of Peter the Hermit, or Joan of Arc; so the *strong* love of a *strong* mind manifests itself in *strong deeds*, heroism and aggressive action, as with Leander, Roland and Lancelot.

The influence which absolute impotence, or loss of virility, exercises upon sexual crime, is well illustrated by the moral degeneration of the Skopzens of Russia, a sect of religious fanatics who, voluntarily castrated for purposes of piety, become after the operation, for the most part, either half-mad enthusiasts or criminals by instinct; and a careful reading of the seventh chapter of this work (Sexual Perversion) will convince us that impotence exercises a more profound influence upon the

¹ The correlation of these two passions is well portrayed in the sculptured "group of St. Theresa, by Bernini, wherein the woman sinks in an hysterical faint, on a marble cloud, with an amorous angel plunging the arrow (of divine love) into her heart." (Lübke, Krafft-Ebing, *loc. cit.*, p. 10, *note*.)

weakly constituted individual, than upon the *strong* man, in whom it has occurred as a traumatic or pathological sequence.

In those spinal neuroses which affect the erection-center, reflexly, from peripheral sensory irritation, as in gonorrhea; or directly, from organic irritation of the brain; or from spinal disease; or from involvement of the erection-center itself, as in the case of cantharides poisoning; the symptoms are, of course, peculiar to each case, and ought to offer little diagnostic difficulty to the competent physician. But it need hardly be remarked that they are all *entirely beyond the scope of legal training, or knowledge*; and, even with the experienced physician, it requires unusual powers of analysis, and physiological knowledge, to discriminate between, say, incipient paralysis of the central nerve-tracts, and the milder form of impotence, or, more properly, diminished excitability of the sexual-center, due to overstimulation, as in habitual masturbation, or the excessive and prolonged use of alcohol, bromides or other drugs.

There are special forms of lessened excitability, due to entirely natural causes, in which the sexual-center responds only to **Psychic Inhibition** certain *kinds* of stimuli. These failures are chiefly *psychic*; as when a man with an abnormally small penis refuses to respond readily to a large woman, with a correspondingly large vulva; and, vice versa, the large woman fails equally to respond to the small man. A large, healthy man will not be apt to feel desire for a child; a virtuous man for a loose woman; nor the male libertine respond half so readily to his virtuous wife as to the more gross and libidinous solicitations of the prostitute. And these indices of sexual crime, though slight, should never be lost sight of by the jurist. They are instances of *functional incapacity*, however, resulting simply from cerebral inhibition; and do not belong rightfully to the class of neuroses which enter into the domain of forensic medicine. Commonly, they rather show normal *clearness of mind* as to cause and effect; and should be relegated to that category of minor sexual defects due either to irritable weakness of the erection-center, or reaction from excessive psychical excitement, as in those cases of spinal neurasthenia in which ejaculation takes place, *ante portam*; or the converse conditions of aspermia, and sexual anesthesia, in which the intensity of the pleasurable feeling depends on the degree of psychical excitement accompanying the act.

In paradoxia—sexual excitement not due to the normal *physiological* processes of tumescence; in **Four Important Sexual Phenomena** anesthesia—entire *absence* of sexual feelings; in hyperesthesia—abnormally heightened sexual *impressibility*; and in paresthesia—either *perversion* or in-

version of the sexual impulse; we have a quartette of anomalies which, falling exclusively within the realm of psychopathology, always involving more or less mental disturbance, and leading quite frequently to the commission of overt, and even criminal acts, are of exceedingly great importance from a medico-legal standpoint. They are all, however, more or less fully considered in the text; and the various phases of their manifestation should be carefully studied by the jurist; particularly where sexual lust is increased, and breaks through the barriers of normal restraint, during the progress of, say, senile dementia;—*quum senex libidinosus germanam suam filiam æmulatione motus necaret et adspectu pectoris sciosi puellæ moribundæ delectaretur*; as Krafft-Ebing so well demonstrates in his "Text-Book of Legal Psychopathology," sec. ed., p. 161.

And again, where major crimes are committed in the accomplishment, or pursuit, of minor sexual purposes, the question of *mental disease* very naturally arises. Thus Lombroso (Archiv. de Psychiatria, iv, 22), has tabulated a number of cases, with bad heredity, presenting this feature. Marc also records the case of a girl of eight years, of apparently sound heredity, who, masturbating from her *fourth year*, was seemingly devoid of all childlike or moral feelings; pursuing her vicious course, and gratifying her sexual propensities, with an utter disregard of every moral, social or filial restraint. She had even thought of *killing her parents*, in order to become her own mistress, and free to prosecute her constant liaisons with men.¹

In such cases, where the impulse to crime arises in the child as a result of purely cerebral processes, and without peripheral stimulation, *dementia is indicated*, either with or without precedent degenerative neuroses, or psychoses. So, when premature or perverse sexual desires are manifested in connection with other forms of vice—theft, leasing, or practices of revolting cruelty—the same organic psychopathia may be suspected. Zambaco's case ("L'Encephale," 1882, 1, 2), will illustrate this condition. A girl, "at the age of seven years, practised lewdness with boys, stole whenever she could, seduced her four-year-old sister into masturbation, and, at the age of ten, was given up to the most revolting vices. Even *ferrum candens ad clitoridem*"² had no effect in overcoming her sexual tendency, and she even masturbated with the *cassock of the priest*, while he was exhorting her to reformation."³

¹ "Die Geisteskrankheiten," etc., von Ideler, 1, 66.

² The old popular saying of women, in reference to this kind of girl, that "she ought to have her tail burned with a hot poker," is here shown to be of entirely scientific origin.

³ Krafft-Ebing, *loc. cit.*, p. 38, quoted.

**Early Sex
Manifestations
Not Necessarily
Abnormal**

But it must be carefully borne in mind that sex-impulses, either in very early or very late life, may be entirely normal; the point to be considered being, whether or not such manifestations follow *natural* or *unnatural* lines; and whether they present features of senile dementia in the late, or paradoxia in the early, instances. The cases of sexual manifestations in *extreme old age*, however, are so comparatively rare as, in themselves, to excite suspicion of a pathological cause. *Senectus non quidem annis sed viribus magis aestimatur*, as Zittman very well remarks; and Oesterlen further demonstrates the correctness of the position by his case of a man, of eighty-three years, who underwent three years' imprisonment at Wurtemberg for a certain sexual misdemeanor.¹ Dr. C. G. Chaddock, of St. Louis, also recites the pathetic case of a very infirm man, of sixty years, who, under favoring circumstances, made an unsuccessful sexual assault upon a girl of eighteen. At his trial he made full confession, and explained his act as due to ordinary sinfulness. He was the father of a family, living with his wife, and, up to that time, sexually blameless. *He was sentenced to five years at hard labor, although totally incapable of even the lightest work*; and conversation with him, while in jail, revealed to Dr. Chaddock the terrible fact that he was *well advanced in senile dementia*.²

This is but one of a number of such instances of legal injustice which might be cited; but, that even *one* such enormity may be committed, in this enlightened age, ought to furnish grave food for reflection on the part of both physicians and jurists.

In considering apparently lawless manifestations of *libido sexualis* in the aged and decrepit, attention should be directed rather to the *conditions*, and *circumstances*, attending the act than to the act *itself*.

In senile dementia the diminution of the *moral sense* will be found to bear an almost certain ratio to the diminution of *sexual power*; and the publicity, or secrecy, of the act, or the attempt, is always a valuable guide in determining the degree of crime or of disease present. In *beginning* dementia, or in monomania, the intellectual processes may be sufficiently intact to plan secrecy, or provide avenues of escape; but when the degenerative neurosis is fully established, all prudential motives are lost sight of, and the act is committed with the most utter shamelessness and abandon. Thus, a gentleman whom I knew, suffering from dementia with an exhibitionist impulse, had to be confined in an asylum by

¹ Maschka, "Handbook," III, 18.

² Dr. Chaddock is the American translator of "Psychopathia Sexualis;" the above appearing as a note in the Philadelphia (1904) edition of that valuable work.

his friends, for persistently discovering his penis to ladies in his church pew. But it is well to remember, also, that in such instances, involving total absence of *rational restraint*, there is no discrimination, nor choice, as to the *character* of sexual acts committed, rape, masturbation, and even bestiality with geese, ducks and chickens (as shown by Tarnowsky, *loc. cit.*, p. 77), furnishing equal avenues to sexual enjoyment.

I give especial attention to dementia, in its several forms, because, as I am informed, it lies at the root of nearly three-fourths of the *serious* sexual offences coming before the courts. In some cases there is erotic delirium, and intractable satyriasis, in senile dementia; as in that recorded by Legrand du Saulle,¹ where the patient masturbated continuously in public; and in others, homosexual impulses are quite as likely to supervene; but in all cases of *advanced dementia* there will be observed, not only the element of grossness in the act itself, but, complete *shamelessness* and absence of the rational power to plan or observe secrecy.

Another point, not hitherto, I believe, mentioned, must be carefully remembered by the jurist. *Complete sexual acts are rarely committed by demented persons.* While there may be, and in fact generally is, greatly increased sexual lust, as Krafft-Ebing states,² there is, also, absence of well defined sexual *purpose*, rendering the act purely instinctive; as well as the presence of such a highly strung nervous hyperesthesia as would render the normal copulative act nearly, if not wholly, impossible. My experience with the demented is, that silly lasciviousness of speech, gesture and thought, with, when the act is attempted, a sort of harmless frottage against the person, or clothing, of the object, are far more characteristic than complete penetrative intercourse. If it can be shown, therefore, that the act was *complete*, perfectly and normally performed, in a case of alleged rape, or that elements of precaution, or premeditation, entered into its commission, a defence of senile dementia may, very properly, be rigidly contested.

Indeed, I think I will be borne out by all jurists of experience in asserting that a great majority of sexual assaults, by those suffering from dementia, will be found to have *children* and *animals* for their objects; or to be the mental equivalents of nearly, or wholly, *impossible physiological acts*; such as those laid down by Lesègue,³ for instance, in which exhibition of the genitals, playing with the sexual organs of little girls,⁴ inciting them to masturbation, or performing mock coitus with them, constituted the chief elements of the crimes. Indeed, as with rape, such acts may, not infrequently, be committed by persons who are *wholly aspermous*; notwithstanding the illogical statement of Sir Matthew Hale, that both *penetration*

¹ "La Folie," p. 533. ² "Text-Book of Legal Psychopathology," sec. ed., p. 161.

³ "Les Exhibitionistes," *Union Médicale*, 1877, May 1; Legrand du Saulle, "La Folie devant les tribunaux," p. 530. ⁴ *Allg. Zeitschr. für Psychiatr.*, Bd. xxxix, p. 220.

and *emission* are necessary for the conviction of one charged with rape (Hale, "Institutes," III, 59, 60).¹ Every physician knows that rapes are quite frequently committed by persons to whom emission is a *congenital impossibility*. If the learned jurist simply made "a mistake," as is now generally conceded, he is amply excused, in the present writer's judgment, by the utterly chaotic condition of legal phraseology, in reference to sexual crimes, presented then, as now, by our statute-books. With this it is my purpose to deal more fully later.

**Sexual Acts of
Alcoholic
Drunkards**

Probably the most prolific cause of sexual hyperesthesia, and the overt sexual acts of which it is so productive, is chronic alcoholism. Almost all the cases contributed by Lentz,² Trilat,³ Magnan,⁴ Emminghaus,⁵ and Krafft-Ebing,⁶ to the records of sexual psychopathology, have this, either as a primary or secondary condition. The overt sexual acts resulting from distinct cerebral neuroses, such as *dementia*, *senilis* and *paralytica*, are necessarily as rare as the lesions themselves; but the priapism, and *éréthisme général*, which are induced by prolonged stimulation of the sexual-center, are as common provocatives of sexual crime as drinking itself is common as a custom. Fortunately, however, the law is so definitely framed, with regard to drunkenness, as a defence in criminal prosecutions, as to require little comment here. It has been repeatedly ruled to be an entirely compatible concomitant of criminal intent in all cases, but more especially in those of a sexual nature, so that it may be properly dismissed from any extended medico-legal consideration in the present connection.

**Further
Examination of
Sadistic Acts**

Probably the most important subject which I am called on to notice in this brief summary, is sadism—the association of sexual lust with *active cruelty*, and the infliction of *bodily suffering upon the victim*.

This category does not include, of course, those persons of highly excitable sexual temperament, in whom there is, normally, a tendency to very furibund expressions of passion; such as biting, scratching, pinching and bruising the partners of their intercourse; yet all within strictly *physiological lines*. I allude to that deeper paresthesia of sexual feeling where the two involved factors—*cruelty* and *lust*—are in a

¹ It must be admitted, however, in strict justice to the learned jurist, that legal opinion has acquitted him of deliberate intent in the statement, viewing it in the light of a simple mistake. *Vid.* Eng. and Am. Encyclop. of Law, Art. "Rape." Comp., also, Hale, Anon., 12 Coke 37; and 1 Hale's C. P. 628.

² *Bull. de la soc. de méd. légale de Belgique*, 21.

³ "Folie lucide."

⁴ *Annal. medico-psychol.*, 1885.

⁵ "Psychopathologie."

⁶ "Psychopathia Sexualis" and "Text-Book of Legal Psychopathology."

measure interdependent, the lustful emotion awakening the impulse to cruelty, and the exercise of cruelty heightening and intensifying the sexual lust.

Thus, in the case of the man, Brady, a waiter, arrested in St. Louis, Feb.

**The
Brady Case**

9, 1906, for stabbing women with a penknife while passing them in the streets, a somewhat remarkable sadistic condition was developed at the examination; in which sexual pleasure resulted from the *cruelty alone*,

without any attempt at sexual contact. I quote from the records of the police examination:

"I just took that little knife, and stuck it into them," he said, in a high, effeminate voice, and with no show of emotion or excitement. "I stabbed most of them in the hip as they were passing; but when they were coming toward me, I stabbed them in front. When I stabbed these women *it made me feel good*. I didn't pick out pretty women, particularly. Most of the time I didn't look at their faces at all. It didn't make any difference so long as they were *women*."

Despite the rigid questioning of Chief Desmond, and Circuit Attorney Sager, Brady would not, or could not, give any lucid or logical explanation of his action in attacking the women with a knife.

"I am not a heavy drinker," he went on, "but on Monday night" (Jan. 22, 1906) "I had drunk a *good deal of beer*,¹ and was suddenly seized with a desire to stab women. I did not want to kill them; just to stab them slightly. *Something within me just drove me to it. I couldn't help it.* I always held the knife so" (putting his thumb over the blade) "so it couldn't go in too deep."²

While there is no doubt of the sadistic impulse in the case, there is an apparent, or, more probably, *pretended* lack of sexual lust; this weakness of the psycho-sexual element, possibly, accounting for the expressed desire to "just stab them a little;" it being quite the reverse in the true hyperbulia of sadism, which prompts the individual to exert the *most intense effect possible* upon the person, or thing, evoking the impulse. As love and anger are not only the most *intense* but the most *active* emotions of the mind, it is equally easy for both to pass into the sphere of furibund destructiveness; and whether sadism be, as hinted in the text, an atavistic return to the primitive "force-principle" of courtship, or a teratological and pathological intensification of phenomena conditioned by normal rudi-

¹ Comp. previous paragraph on the Sexual Acts of Alcoholic Drunkards.

² It is interesting to note, as showing a large congenital element in all these perversions, that Brady's mother had, long previously, separated from her husband on account of the latter's sexual irregularities.

mentary sex-life, it remains, so far as its legal aspects are concerned, one to be dealt with *precisely as are similar crimes of a non-sexual nature*.

And the correctness of this position will be readily apparent to the jurist. The fact that the *vita sexualis only* is involved, either pathologically or psychically, and that the abnormal instinct to violence and cruelty may co-exist with the *very keenest powers of intellect*—as in the case of the Marquis de Sade, himself—robs the perversion at once of those claims to legal indulgence which belong, of right, to the allied psychopathic conditions in which the inhibiting powers of the mind are more or less impaired.

**Sadism
Forensically
Considered**

From a forensic standpoint, therefore, sadism is only interesting as furnishing a key to certain overt acts which—as with those of the man, Brady—might otherwise prove extremely puzzling to the jurist.

The fact that an individual feels an almost *irresistible impulse to inflict pain upon one of the opposite sex*, that impulse being at the same time associated with *sexual thoughts and feelings*, furnishes no plea for legal clemency, or pity, since every species of crime is more or less the product of just such impulses; unpremeditated homicide, itself, being but the outgrowth of the psychomotor exaltation of *anger*, as sadism is of the psychomotor exaltation of *lust*.

Where sadism, however, is potentiated as cruelty *alone*, or associated with certain monstrous abnormal tendencies, such as

**Exception
to the
Preceding Rule**

anthropophagy—eating the flesh of the victim, fantastic mutilations, or wallowing in the victim's warm intestines, strange associations of paresthesia and hyperesthesia sexualis sometimes occurring¹—it is

proper and rational to suspect one or other form of *mental disease*; although in the case of Menesclou (Krafft-Ebing, *loc. cit.*, p. 63), characterized by some of the monstrous anomalies alluded to, although post-mortem examination revealed morbid changes in the cerebral frontal lobes, and the second temporal and occipital convolutions, the report of Brouardel, Lasègue and Motet, who examined him as to his mental condition, was affirmative, and the man was executed.

Masochism, the sexual complement of the preceding perversion, on the contrary, presents in almost every case pronounced symptoms of mental incompetency on the part of the subject. The masochist, indeed, lives,

¹ *Vid.* Lombroso, *Goldtdammer's Archiv.*; Mantegazza, "Fisiologia del piacere," fifth ed., pp. 394-5; and Lombroso, "Uomo delinquente," p. 201, for instances of these monstrous perversions; the second named author describing the horrible sexual indulgence of certain degenerate Chinese, who committed bestiality with geese and chickens, chopping off their heads at the moment of ejaculation.

almost continuously in an atmosphere of hallucination; his, or her, perverse sexual acts being differentiated into the silliest and most grotesque forms, as the psychopathic instinct is more or less incapable of overcoming the moral or esthetic, principles which oppose its action. Masochism is purely *psychic in character*; sadism, much more largely *physical*; and while both are frequently associated with the contrary instinct, the latter is more commonly *incomplete* in masochism than in sadism. In larvated masochism, a form of perversion in which sexual excitement is brought about sometimes by acts of the most filthy and disgusting nature, such as that recorded by Cantarano (*La Psichiatria*, v year, p. 207), in which sexual desire was gratified in a man by sucking and biting a woman's unwashed toes, the true perversion is, as indicated by the term, masked by the psychopathic symptoms present. Indeed, all the different degrees of the anomaly may, very properly, be relegated to the realm of sexual psychiatry; the one point to be borne in mind by the jurist being, the importance of distinguishing, carefully, between the *subjective* or *dominating* character of the cruelty associated with a given case, with an ultimate view to determining its sadistic or masochistic nature; it being a fairly safe forensic rule that the masochist is as uniformly a subject for the care of the physician, as the sadist is for the mercy or punishment of the court.

Fetichism is of little forensic importance, beyond the petty thefts and misdemeanors—hair-stealing, bodily contortations, etc.—committed in its gratification. The fetichist is a *monstrum per defectum*, as the sadist, or masochist, is a *monstrum per excessum*; and apart from the legal danger from a woman's-foot fetichist, for instance, voting on a jury for the acquittal of a murderess, through obtaining a *sight of her foot*; or a hair-fetichist, of *her hair*, or similarly, in a number of contingencies which might arise; the circumstances under which this weakly constituted class of persons might become socially or legally troublesome, are so exceedingly few as to render unnecessary any extended comment on them in this connection.

But with male and female homosexuality the case is radically different.

Here we are brought into contact with a sexual phenomenon which not only outrages ethical morality, and social decency, but which is a constant menace to domestic happiness, a prolific cause of family discord, and utterly subversive of the normal sexual relationship.

It makes little difference that, as has been shown in the earlier portions of this work, it is a condition in which, in many cases at least, the victim of the vice has neither choice nor volition; the offence against conven-

tional decency is yet too grave, the consequences too vast and evil, for the practice to lightly evade the cognizance of the law.

Whether as an absolute psychical *transmutatio sexus*, as in that of the Scythians, or the *anandreis* of the Caucasus (*Vid.* Hippocrates, *loc. cit.*, p. 611; and Klaproth, "Reise in den Kaukasus," Berl., 1812, v. 285); whether in the almost universal pederasty of the early Romans, practised in part for *sanitary reasons*, or the similarly vicious habits of our own day, homosexuality, both male and female—pederasty and lesbianism—is a vice of which the criminal law of every enlightened community takes rightful cognizance.

Under the meaningless and confusing captions of sodomy, buggery, and "the infamous crime against nature," it will be found, however, that there is an utter lack of discrimination, in legal text-books, between cases of *genuinely inverted instinct* and the pederasty which is practised from purely *vicious impulses*. And this is not surprising. Differentiation of sexual anomalies, even in medicine, is only a very recent matter; while in law, the same chaos which existed a hundred years ago seems yet to pervade the whole realm of sexual psychopathology; an attempt to clarify which, later on, is the main purpose of the present chapter.

The writer was asked only recently by a lawyer:

Prevalence of the Vice "Are the cases of this character sufficiently numerous to justify any careful, discriminative, legal study of them?"

Beyond the unquestionable fact that, if there were only *one case*, no judge would be justified in disposing of it without adequate knowledge of its nature, and the degree of crime involved, the prevalence of this particular sexual anomaly in modern society is such as to warrant its *close study*, not only by the jurist but by the sociologist.

Making no distinction between the acquired and congenital types, Karl H. Ulrichs states that, in the urban population of Germany, there is *one person of contrary sexual instinct in every two hundred mature men*; making one to about every *eight hundred* of the general population; the percentage among the Magyars and South Slavs being even greater. ("Kritische Pfeile," p. 2.) I am aware that some writers regard these statistics as untrustworthy (*Vid.* Krafft-Ebing, *loc. cit.*, p. 230); but, from the statement of one of the latter writer's *own correspondents*, that in his native town (13,000 inhabitants) he personally knew *fourteen cases*, together with the declaration of Moll that, in Berlin, he had *himself* "known 700 homosexual persons, and heard of 350 others" (H. Ellis, *loc. cit.*, II, 29.), there seems little ground to question the first author's accuracy; at least as to Germany.

As to this country, I have found the estimation of the percentage of homosexual persons an exceedingly involved and difficult proceeding; partly from the element of *secrecy* already noted, and partly from the fact that the invert himself, from his habit of accepting casual indications as conclusive of the abnormality, is not always a reliable guide. Kiernan, Lydston, Hammond and others, while tabulating a great number of such cases, do not, as far as I am aware, attempt to establish a percentage; but, from my own research, I am inclined to think that in England and the United States, half of one per cent. would not be an unfair estimation; while in France, strangely enough, the number is probably considerably less.

The reports of cases in the English and American Encyclopædia of Law, based on presumable *homosexual instinct*, are sufficiently numerous to, at least, indicate a very widespread prevalence of the abnormality in both countries named; and there are few sessions of our criminal courts, in large cities especially, which do not furnish one or more cases of inversion. Along with these, there are undoubtedly numerous instances of delayed, or partial, development, in which the perverse impulse remains in abeyance for years, possibly a lifetime; and is stirred into activity—if at all—only by some accidental cause, traumatic, neurotic or circumstantial; the social reprobation attending its manifestation being always a strong factor in promoting its suppression, as the free-masonry of the clique is in insuring its secrecy.

In primitive times the punishment inflicted upon this unfortunate class of felons was burning, or burying, alive; showing the degree of horror in which such acts were held; but later, when the statutory punishment for all felonies became death by hanging, pederasty, the so-called sodomy, or, as common-law writers still more vaguely termed it, "the infamous crime against nature,"¹ was visited with the same punishment, "without benefit of clergy."² In this country the penalty is now statutory; the offence being regarded, not as a capital crime, but, as a misdemeanor, and the punishment fixed at given terms of imprisonment, ranging from one year to a lifetime. In the criminal statutes of both England and the United States, pederasty and bestiality are indiscriminately treated under the head of "sodomy;" the law, usually so clear and explicit,³ being

¹ "Contra ordinationem Creatoris et naturæ ordinem rem habuit veneream dictumque puerum carnaliter cognovit." (Anon., 12 Coke, 36.)

² Blackstone, "Commentaries," 216.

³ Bacon's definition of this great social rule of conduct, however, as "the perfection of human reason," differs somewhat from that of an Irish friend of the writer, who remarked that law was like ground glass, "it lets in a little light, but the devil himself couldn't see through it." For its status in Roman, French, Austrian, Russian, German, Spanish, and Portuguese laws, see *ante* pp. 302, 303.

curiously vague in this respect, and suggesting what I have more than once intimated in these pages, the necessity of some more orderly and systematic classification of such offences, for the use of both physician and jurist.

It is easy to determine crime. Who shall determine the criminal? What is he? The legal assumption, up to a comparatively recent time, was that he is a *normal person*, who wilfully commits *abnormal acts*. We know this to be untrue in, at least, half of the instances. Is the law alone capable of fixing the limits of guilt in this last half, or of even drawing a line of demarcation between the two? Assuredly not. What then? We dare not predicate conviction on the *confession of the criminal*; for the diseased *innocents*, it is well known to the psychopathologist, are always the first to confess their alleged crimes. The criminal by instinct rarely confesses, unless to escape a severer penalty. *Normal* methods of judgment cannot apply to the *abnormal*; and every individual may be said to be abnormal whose emotional, or mental, characteristics are so divergent from the ordinary as to produce intellectual defect. It is difficult, if not impossible, to discriminate between these two elements of society with absolute correctness. But Medicine, far more nearly than Law, is capable of so discriminating; fixing the point at which an abnormality reaches the boundary-line of disease; whether the physiological processes are changed in *kind* or *degree*; and the character and extent of the punitive and reformatory remedies that should be applied to each. These generalizations apply to sexual, as to other forms of social crime. The conception of punishment, as Steinmetz has well pointed out, belonging to a primitive group of animistic ideas—*lex talionis*, etc.—is especially faulty as it applies to sexual offenders. It outrages, as a rule, every principle of scientific criminology; places the victim only in a more advanced school of sexual perversion; and fixes in his mind, as it does with every other species of crime, the idea that, instead of any possible purpose of reformation being involved in the punishment, it means wholly and simply “squaring his account” with society, according to popular vote—law, and going back with a *blank book* to begin again.

Almost the whole machinery of our courts—statute-books, witnesses, precedents, rulings—is brought into play to establish the “responsibility” or “irresponsibility” of the prisoner; an obviously *unimportant point*; since, in any correct system of social jurisprudence, the purpose should be, not to *punish*, but to bring the offender into such a condition that he shall no longer be injurious to society—*antisocial*. It matters not whether his crime be the result of “atavism,” “epilepsy,” “moral insanity,” “degeneracy,” “inborn obtuseness” (Stumpfsinn), “moral cretinism,” or any

other of the more or less vague terms invented to cover his abnormality,¹ if he be persistently and irreconcilably *antisocial*, society has a right to demand his removal or elimination. The "antiquated blunderbuss of punishment," as it is well called by a certain writer,² having been shown to be utterly inefficacious, it remains for scientific medicine to pass sentence upon him—to cure if *possible*, to eliminate if *necessary*.

Crime is the moral pulse of society,—an accurate measure of the degree of health, strength, enlightenment and prosperity of a community at any given moment of its existence. The jurist possesses no means to control the beating of that pulse, save compression, or *repression*. The trained physician, on the other hand, seeks for, and treats, the *cause*. The judge who passes sentence for a crime, without considering the perpetrator, commits a threefold injustice—upon himself, the victim, and society. The manifestations of modern social life stand in such intimate relation with neurotic heredity, that defective individuals, as we have seen in the previous chapters of this work, epileptics, paranoiacs, sex-inverts, victims of lasciviousness, growing out of diminishing sexual power, lust-murderers and weak-minded libertines, are becoming more and more numerous; and demanding, with greater and greater imperiousness, the thought and reflection which medical science is best capable of giving to it. Society *must correct its emotional attitude toward the criminal*. "There are no crimes," says Lacasagne, "there are only criminals." "All progress in penal jurisprudence," says Salillas, "lies in giving consideration to the man." Both jurists and physicians being, in a sense, the servants of society, loyalty to that service should prompt the closest and most cordial coöperation between them, wherever the interests of the latter are at stake. This, unfortunately, is not always the case. Jurists, because many of them cannot enter into, or fully understand, the more serious and philosophical nature of pathological studies, are too often led to make a butt of the physician in the witness-box, to crack cheap jokes upon his technicalities, and methods of examining into criminal acts; when the latter's mind, full of the purest and noblest humanitarianism, anxious only to discover the truth, and protect the innocent from the vindictiveness of human frenzy, is striving, humanely and honestly, to do his whole duty to himself, to society, and to God.

In sexual criminology, particularly where the most monstrous and perverse sexual acts have been committed by persons of perfectly sound mind, and equally monstrous acts, of course, committed by the insane and demented, not legal, but clinical and anthropological knowledge is re-

¹ *Vid.* Krafft-Ebing, Mendel, Savage, Nasse, Pritchard, and Topinard.

² Havelock Ellis, "The Criminal," *Preface*.

quired. This knowledge will necessarily include the heredity, antecedents, etc., of the accused, with a view to proving, or disproving, the existence of a neuropathic or psychopathic condition. There are circumstances, of course, where but little knowledge is necessary. A sexual crime committed by a well-known epileptic, imbecile, or other mentally unbalanced person, dispenses with the necessity for medical proof; but evidence of the previous existence of some anomaly of the *vita sexualis*, without any obvious impairment of the *mental faculties*, necessitates careful examination to determine possible psychical degeneration. Acquired perversities, to be pathological, or entitled to judicial clemency, must be shown to be based on a neuropathic, or psychopathic condition; many of the most aggravated forms of such delinquencies being simply *vices*, grafted upon a susceptible and *immoral stock*. In no case does simple *physical infirmity, or disease, destroy legal responsibility; the mind must be affected*; but the mind is quite frequently affected *through* physical disease; therefore the necessity for care. A neurosis, local or general, will frequently simulate, in its manifestations, a pronounced *psychical condition*; and pronounced psychoses almost as frequently exist with little or no abnormal manifestations.

The dipsomaniac and the sexual exhibitionist—
Responsibility in both victims of "irresistible impulse"—furnish partial manifestations of a clinical whole—insanity; the
Alcoholism *dipsomania periodica* being the impulse of the drink appetite, as the other is of the sexual; both often accompanied by terrible anxiety, and both giving place, after realization, to feelings of intense relief;¹ but the fact that one is relieved by *material stimuli*, which is lacking in the other case, sufficiently shows that, while *similar in their manifestation*, they arise from radically different conditions. And the two impulses? Are they both *irresistible*? This is a quite proper test of insanity; at least to the medical mind. The question of Lord Bramwell, in the celebrated Dove Case, "Could he help it?" is not to be considered as a possible cover for social or sexual delinquency, but as pointing to a grave pathological problem, which it is the business of medicine rather than law to solve.²

"It ought to be the law of England," said Justice Stephen, "that no act is a crime if the person who does it is, at the time when it is done, prevented by defective mental power, or by any disease affecting his mind, from controlling his conduct, unless the absence of the power of self-control has been *produced by his own default*." It is obvious that such a law would give the shield of irresponsibility to the *sexual offender*, in the two cases cited

¹ Krafft-Ebing, *loc. cit.*, p. 390.

² *Vid.* "Responsibility and Disease," *Lancet*, July 28, 1888.

above, dipsomania and exhibitionism, and withhold it from the *drunkard*; which would be in perfect accordance, in point of fact, with the best interpretations of law, in its practical application to crime.¹ With reference to the question of responsibility in sexual offences, conditions that are hereditary, or that tend to retard cerebral development in infancy, or early years, rachitis, spinal disease, masturbation, or cigarette smoking, are medico-legally important in fixing the degree of subsequent responsibility. While these are largely habits of *volition*, they are, nevertheless, unlike those found in later years, the product of *immature judgment*, and hence more deserving of judicial clemency, as well as of pathological consideration.

The crime of rape, associated in nearly every instance with some one of the degrees of alcoholism, and hence treated very appropriately here, presupposes such a powerful excitation of the sexual passion

as to temporarily cloud the judgment; since it is highly improbable, as Krafft-Ebing remarks, "that any man, morally intact, would commit so brutal a crime."² Still less probable is it, and this is what possibly the learned professor meant to say, that any man, mentally intact, would attempt so nearly *impossible a crime*; for whether the victim be a woman or a child, the accomplishment of the act is opposed by almost insuperable obstacles; in the fierce resistance offered in the former case, and the physiological difficulties encountered in the latter. In point of fact, rape is most frequently the act, either of degenerate male imbeciles, pushed by central influences to acts which they only partially understand, or of those whose mental powers are temporarily or permanently clouded by alcoholic or drug indulgence. And, although the law recognizes, or sets up such differences, physiologically speaking there is little difference between the two.

There are three forms of rape, involving three separate degrees of crime. Rape, following the murder of the victim; rape, followed by murder, to

¹ *Vid.* "Etude Medico-Legale sur L'Alcoholism," Vétault, Paris, 1887, p. 237. "Responsibility is zero whenever the crime belongs to the period of acute, or subacute, delirium in the alcoholic attack. It is zero, also, when the subject is a chronic alcoholic, in whom definite cerebral lesions have affected the *integrity of the brain*. Responsibility is lessened in individuals, of feeble intelligence, in whom tolerance for alcoholic drinks has diminished on account of the conditions incident to the inferiority of their cerebral organization. It does not disappear entirely where the individuals *know that they cannot drink without danger*. The responsibility is lessened when it can be shown that the individual was involuntarily surprised by drunkenness. Responsibility *exists fully* in drunkenness, where the delinquent had the *power of avoiding this condition*." (MacDonald, "The Abnormal Man," pp. 125-6.) [It will be borne in mind that the above refers to French law; the American courts leaning, for the most part, to a much greater severity.—AUTHOR.]

² *Loc. cit.*, p. 397.

destroy the evidences of the lesser crime; and rape, preceded by murder, as a means to the accomplishment of the sexual crime.¹ *The last, only, is lust-murder.* The latter crime, as a sequence or concomitant of rape, is *never committed with accomplices*, nor with evidences of *premeditation*, if it is the result of psychopathic conditions. Evidence of *planning* associated with the crime, ordinarily, would exclude it at once from the domain of pathology.

A point, which I have already noticed in the section on Rape (see Chap. VII, pp. 352-357), is its association with certain fan-

**Medical
Examination
in Rape
and Lust-murder**

tastic and horrible acts, such as anthropophagy, or those of the Andreas Bichel case, first published by Feuerbach in his "Aktenmässige Darstellung merkwürdiger Verbrechen." After Bichel had raped his victim he performed what Lacassagne has well called *dépéçage*² upon her. "I opened her breast with a knife," he remarks at his examination, "and cut through the fleshy parts of her body. Then I arranged the body as a butcher does beef, and hacked it with an axe into pieces of a size to fit the hole I had prepared for it. I may say that while opening the body I was so greedy that I trembled, and could have *cut out a piece and eaten it.*"

I have already mentioned Goltdammer's case of the man, Philippe; but not, I believe, under the heading lust-murder, the peculiar one recorded by Lombroso. "A certain Grassi was seized one night with sexual desire for a relative. Angered by her remonstrances, he stabbed her several times

¹ *Vid.* Tardieu, *loc. cit.*, pp. 182-192; Haltzendorff, "Psychologie des Mords;" Krafft-Ebing, *loc. cit.*, p. 398.

² *Dépéçage* (*διδ-γέμνω*, I cut through).

Lacassagne, in his "Du *Dépéçage* Criminal," published in the *Arch. de l'Anthr. Crim.*, Paris, 1888, gives us a record of forty cases in which dismemberment of the body, subsequent to death, was resorted to for purposes of concealment. The advancement made in determining identity has enforced caution upon criminals. Thus, an assassin says that if he were called upon to kill anyone, he would first strike him senseless; then skin him as he would a calf, cut off his ears, put out his eyes, so that recognition by them would be impossible, and, cutting his body to pieces, scatter it here and there. The crime is, of course, rare, usually sexual, and few points are necessary for the physician to remember as aids to examination and identification of both victim and criminal. Note teeth, surface of body, length and color of hair, scars, tattooing, wounds of different weapons, indicating more than one operation; direction of cuts, showing right or left-handed person; manner of tying knots, or sewing, in parcelling the flesh, indicating a sailor or a woman; method of disarticulation, indicating cook, surgeon or medical student; bloody hands, rents in clothing, general disorder, location of crime, progress of putrefaction, *especially rapid in those succumbing under intense fatigue*; together with the flow, coagulation, and infiltration of blood. If there are traces of *inflammation*, or *change of color in the ecchymoses*, the wounds were made during life.

in the abdomen with a knife, and also stabbed her father and uncle, who attempted to hold him back. Immediately thereafter, he hastened to visit a prostitute, in order to cool his sexual passion in her arms. But this was not sufficient. He then murdered his father, and *slaughtered several oxen in the stalls.*"¹ The prominent feature in this case is that the element of murder dominated that of lust.

One of Maschka's cases, that of the man Tirsch, is interesting as presenting in the crime the resultant of two not usually associated passions—lust and hatred. On account of the refusal of an offer of marriage, which he made to a widow, he developed an inordinate hatred of women, and wandered about, seeking an opportunity of killing one of the hated sex. Meeting a girl in a lonely wood, he assaulted, choked, and finally killed her. He then cut away the *breasts and genitals, cooked and ate them*, the horrible act being proven, not only by his own confession, but by the remains of the meal which were subsequently found.²

It is hard to conceive of a sexual passion so furious as to see nothing in death and agony to check or inhibit it; the presumption in such cases of mental disease is *always strong*; but when the bloody act is followed by such horrible sequelæ as that given above, the presumption becomes an absolute certainty, and the case is properly relegated to the category of criminal psychiatry.

Whether anthropophagy be an atavistic recrudescence of primitive *animal bulimia*, the blind hunger which causes the chick to swallow whatever is dropped into its mouth, or whether the clouded brain seeks by new and powerful stimuli to overcome its *organic defect*, is, so far as I am aware, a pure matter of speculation; but I have found, in at least thirty per cent. of the insane persons coming under my care, the abnormal voracity referred to; and that, not infrequently, associated with more or less distinct traces of anthropophagy. In this connection I may mention the case of a fellow-student at the medical college I first attended,³ a young man of good physique, and apparently sound mentality, whom I was surprised to see one day taking strips of meat from his pocket, and eating them during lecture hours. My surprise, you may believe, was all the greater when it was subsequently discovered that the *strips of meat* had been taken from *the body of a young female cadaver on one of the dissecting tables*.

The unfortunate young man was shortly afterward committed to an asylum for the insane.

¹ Quoted by Krafft-Ebing, *loc. cit.*, p. 62.

² *Prager Vierteljahreschrift*, 1886, I, p. 79.

³ Jefferson Medical College, Philadelphia, 1891-2.

There are several of these anomalies which seem to hover about the borderland of insanity; and which, while more or less associated with the sadistic impulse, can yet scarcely be classified as cases of true sadism. Thus the impulse to injure women, to subject them to insult, and humiliation, while it may arise from a sadistic root, may also be simply the expression of a *vengeful feeling*, occasioned by some injury, or wrong, inflicted by a particular woman.

**Other
Manifestations
of Cruelty**

This I found to be the case where I was once called to testify as to the nature, and motive, of certain injuries and defilements inflicted upon a young girl, who had been made the victim of rape and lust-murder; one of which defilements was the filling of the victim's mouth, and eyes, with the *feces of the murderer*. In the defendant's statement before the court, as well as in the subsequent private examination instituted to determine the question of his sanity, he manifested the utmost vindictiveness against *women in general*; a condition of mind occasioned, as I afterward discovered, by the fact that the girl to whom he was engaged to be married, and whom he professed to have loved very deeply, had made the unworthy return of *injecting him with gonorrhea*. The motive was sufficiently clear. There were no psychopathic features discoverable, and the man was properly adjudged sane and amenable to punishment.

This impulse to defile may occur, however, paradoxically, in certain forms of senile dementia; as in those cases recorded by Tarnowsky¹ and Krafft-Ebing,² in which women were compelled—one in a brightly lighted room, and in her ball-dress—to endure defecation and micturition into their mouths at the command of perverts of this filthy type.

An instance of pathological novelty in overt sex-acts, illustrating the same species of perversion, was brought before a criminal court in Vienna.³ Count H., accompanied by a young girl, appeared in the garden of a hotel, and by his actions there gave public offence. He demanded of his companion that she *kneel down before him*, and implore him with folded hands. Then she was compelled to *lick his boots*. Finally, he demanded of her, publicly, an unheard-of thing: *osculum ad nates*;⁴ and only desisted after she had sworn to do it at home.

¹ *Loc. cit.*, p. 76.

² *Loc. cit.*, p. 80. See, also, Coffignon, *loc. cit.*, for further instances of these vile and disgusting acts.

³ Krafft-Ebing, *loc. cit.*, p. 82.

⁴ The "unheard-of thing" is, alas, only too frequently heard in this country. I mean, of course, the vulgar and obscene expression representing the act. The case cited is rather useful from a sociological than psychopathic standpoint, as exemplifying the intolerant arrogance of the "born aristocrat" toward the plebeian.

The legal point involved in this case as indicating sadistic tendencies, though not necessarily mental incompetency, is the desire manifested to *publicly humiliate the woman*, no feature of sexual perversion apparently entering into it. In my view it would be both safe and rational to treat all such cases as those of *simple cruelty* arising from a purely vicious basis.

I have scarcely a doubt that very many cases coming under the notice of the Societies for the Prevention of Cruelty to Animals are of sadistic origin. The individual thus perverted, deterred by fear of legal consequences from making his attacks upon *women*, and finding stimulation, or satisfaction of his lust in the dying torture of the *lower animals*, naturally selects the latter, as not only offering readier means of concealment, but, in some instances, possibly, occasioning less offence to his own conscience.¹ But sufficient has been said in reference to the sadistic impulse, both here and in the earlier portion of the work, to establish, pretty clearly, its relation to criminal law; amenability being determined by the *degree of cruelty inflicted*, and the evidence, or non-evidence, of psychopathic conditions present in each case. Broadly speaking, the sadist is a criminal, in *some one of the degrees of crime*; in proportion as the masochist is a non-criminal, in *all its degrees*; and to the extent the *impulse to inflict pain* is more frequently criminal than *the impulse to suffer pain*.

**Summary of
Psychopathic
Anomalies**

FETICHISM is criminal only as it relates to theft, indecency or petty assaults. HOMOSEXUALITY is criminal within the limitations laid down in the statute-books. Even where not accurately defined in the common-law canon, it is still criminal in the sense that it contravenes conventional decency, and menaces the vested interests of society. EFFEMINATION and VIRAGINITY are not criminal, *per se*, save as they may become so in outraging the moral sense, or trespassing upon the rights of others; ANDROGYNY and GYNANDRY being properly included in the same category.

IMBECILITY is obviously non-criminal, in its sexual, as well as other acts; as is DEMENTIA also. The sexual acts of EPILEPSY, and PERIODICAL INSANITY, are only non-criminal during acute attacks of the maladies; at other times the mind being, ordinarily, sufficiently clear to establish legal responsibility. The sexual acts of HYSTERIA may, or may not, be criminal, as the hysterical seizure takes on a *cerebral*, or purely *sexual*, character; most of such neuroses manifesting themselves in a morbid activity of the sexual function; SATYRIASIS and NYMPHOMANIA belonging to the same

¹ For numerous instances of these sadistic acts, see Hofmann, "Text-Book of Legal Medicine;" Lombroso, "Uomo delinquente;" Mantegazza, "Fisiologia del Piacere," and Krafft-Ebing, *loc. cit.*, pp. 57, 58.

group of mixed neuro-psychoses. MASTURBATION, as a vice, is criminal; as a pathological symptom, it is *non-criminal*. The impulse to EXHIBITION may arise from disease, alcoholism, excessive venery, and innate vicious propensities; frequently producing the anomaly in individuals of otherwise perfectly sound mentality; the same anomaly manifesting itself, quite frequently in cases of weak or disordered *brain function*. FROTAGE is only forensically important as indicating, with almost absolute certainty, a neurotic and degenerate foundation; the latter "conditioned," as Krafft-Ebing remarks, "by violent libido and diminished virility." It is therefore non-criminal, for the most part, in its manifestations. RAPE and LUST-MURDER I have already sufficiently defined. VIOLATION is the act, in a great majority of cases, of a man not *mentally* but *morally* weak; controlled by lust, and lacking in sexual power. In such cases it is invariably criminal. Many of the cases of violation, however, do rest upon a pathological basis; as in the case of old men who assault children. BESTIALITY is nearly always criminal; therefore little attention has ordinarily been given in medical jurisprudence to this class of offenders. Still, Krafft-Ebing records several cases where such offenders were weak-minded;¹ Kowalewsky, one who suffered from ecstasy and religious paranoia;² and Boeteau, another who was "physically degenerate, irresponsible, and an invalid, not a criminal."³ The rule, however, is, notwithstanding what some writers have urged to the contrary,⁴ that bestiality is simply a manifestation of low morality, lack of opportunity for natural indulgence, and great sexual desire. NECROPHILIA is, presumably, always pathological and *non-criminal*. INCEST is rarely due to mental disease; being rather the result of alcoholic indulgence, intense lust, and defective moral education; and LESBIANISM and ORASTUPRATION are included, in this work, under the head of HOMOSEXUALITY.

Having thus briefly glanced at the, presumed, criminal status of the principal sexual acts, and before addressing myself to their more serious consideration, as they stand related to law in the abstract, I take the liberty of appending a partial glossary of sexual terms, as they are uniformly employed in medical practice, and by medico-legal writers, hoping to live to see the day when they shall be adopted by the legal profession, and when a certain bill of indictment in the near future will read—"You are charged in this bill of indictment with having, on the first day of January, 1910, committed pederasty on the person of

¹ *Loc. cit.*, p. 405.

² *La France médicale*, 38th year, No. 38.

⁴ *Vid.* Krauss, Maschka, Hofmann and Rosenbaum.

³ *Jahrb. f. Psych.*, VII, Heft 3.

John Doe, etc. How say you, guilty or not guilty?" And that the old "infamous crime against nature," sodomy, onanism, and other meaningless terms, will be forgotten forever as features in legal prosecutions.

Abortion: Foeticide, up to the fourth month of pregnancy.

Androgyny: Psychical, and partially physical, sex-transformation.

Anesthesia, Sexual: Complete absence of sexual desire.

Bestiality: Sexual intercourse with all living animals except man.

Cunnilingus: The apposition of the tongue to the clitoris; stupration by the tongue instead of the penis.

Effemination: Psychical sex-transformation, from male to female.

Exhibition: Public and indecent exposure of the genitals.

Fetichism: Association of lust with certain portions of the body, or dress.

Frottage: Stupration by contact of the genitals with parts, articles and substances, not sexually suggestive.

Gynandry: Psychical, and partially physical, sex-transformation.

Homosexuality: Love and sexual desire for the same sex only.

Hyperesthesia, Sexual: Abnormally increased sexual desire.

Incest: Sexual intercourse between relatives, within the degree of kinship prescribed by law.

Lesbianism: Sexual intercourse between females. Normal female homosexuality.

Lust-murder: Homicide, whether accidental or designed, occurring in the attempt to commit rape.

Masochism: Sexual lust, associated with *passive* cruelty, or the desire to suffer pain.

Masturbation: Stupration by the hand.

Necrophilia: Sexual intercourse with a dead body.

Negrophilia: Preference of a white man for a black woman, or of a white woman for a black man.

Orastupration: Stupration by the mouth.

Paradoxia: Sexual desire occurring independently of the period of the physiological processes in the generative organs.

Paresthesia: Perversion of the sex-instinct.

Premature Birth: Birth before ninth month, and after fourth.

Rape: Forcible sexual intercourse of a male with a female, or a female with a male.

Sadism: Sexual lust, associated with *active* cruelty, or the desire to inflict pain.

Violation: Rape, lustful handling, masturbation, or other sexually defiling acts, practised with, or upon, sexually immature persons.

Viraginity: Psychical sex-transformation, from female to male.

The above terms are commonly used, not only by physicians, but by the entire list of medico-legalists—Lombroso, MacDonald, Ferri, Garofalo, Corre, Topinard and the rest; and it is only a marvel to me that the legal profession has so long delayed such a revision, and amendment, in its nomenclature; not only urgently needed, but sanctioned by the best and most authoritative usage.

The confusion heretofore existing in reference to the term sodomy, and its actual meaning, has occasioned more than one lapse of justice. The difficulty of sustaining criminal action on an ambiguously worded bill of indictment will be readily apparent to every legal practitioner; a typical instance being furnished in the English case, *Reg. v. Brown*, 24, Q. B. D. 357. Here the charge was sodomy—sexual intercourse *with an animal*—the “animal” used being a duck.¹ Counsel for the defendant argued, very correctly, according to previous rulings, that a duck was *not an animal* within the meaning of the law; resulting in a handing up of the cause to the Court for Crown Cases, and a consequent delay of several months in the proceedings. The matter will be better understood when we bear in mind that, in England, a fowl is *not a beast*, within the common-law definition; but the learned judge of the Crown Court, taking the very proper position that a fowl, when used for such a purpose, must be regarded as an animal, within the *meaning of the statute*, and that sodomy may be committed even with a bird, a tardy conviction finally resulted.

Owing to the same vagueness of significance as to the term, sodomy, on which the bills of indictment were framed, instead of the absolutely correct term, orastupration, it was quite recently held in a Texas court, as well as in an earlier English one, that sodomy had not been committed where the defendant had used the pathic's mouth;² which, as a matter of fact, is true; although, with a strange love for the ambiguous, the laws of most of our States persist in defining such acts as sodomy, whether birds, beasts or fishes be used, and whether the defendant, in such a case as the above, “be or be not the pathic.”³

¹ Sodomy, it will be remembered, even in its suppositious sense, is the crime of human pederasty—intercourse by the rectum—and birds and beasts can have no part whatever in it.

² *Prindle v. State*, Texas, Crim., 551. *Rex v. Jacobs*, R. & R. C. C., 33.

³ *Vid.* *Kelly v. People*, 192 Ill., 119. Also, Eng. and Am. Ency. of Law, vol. xxv, Art. “Sodomy;” under which head will be found numerous references to State reports, rulings, etc.

In cases of sexual hyperesthesia, with parasthesia of the moral sense, the tendency to crime, or to abnormal acts, is frequently conditioned by *libido nemia*, in especially passionate persons; the point of contradistinction to be carefully observed in all cases of pederasty, from a legal standpoint, being between acts com-

Libido Nemia
in
Sexual Offences

mitted by perverts of birth, and those of old and decrepit debauchees, who sometimes use boys for the heightened stimulus involved. The pronounced urning, to whom normal heterosexual intercourse is congenitally disgusting, him whom I have ventured to christen the "normal invert," will always be readily recognized. In such there are usually found traces of both psychopathia sexualis and paranoiac taint; and, as I have intimated, the distinction is not usually difficult to make between this class of persons and those who manifest episodic, or casual, tendencies to contrary sexual acts.

Outside the condition of senile dementia, however, which should never be lost sight of as a possible factor in moderately advanced life, for many men are old in feeling who are still young in years, the crimes of pederasty, orastupration, sapphism, cunnilingus, masturbation and bestiality, when not associated with those *outré*, fantastic, and silly concomitants already alluded to, may very properly be considered as *vices, pure and simple*, and be thus dealt with by the law.

A clear distinction should always be drawn, in the consideration of morbid psychology, between habits which are the result of heredity and those which grow out of suggestion, imitation or contagion;¹ for, while a *good* man rarely comes from a *bad parentage*, a bad man quite frequently comes from a *good parentage*.² What I mean is that good parentage is no prophylactic against vicious contagion, our study of pathological sexuality having already shown us that epidemiology is equally as important an element in its causation as prenatal influence. Jurists, it seems to me, neglect a large portion of their field when they study law books instead of *studying* the *criminal*; for concrete crime, rather than points of law, constitutes by far the larger half of criminal

¹ Broadly speaking, there are only two classes of criminals: First, *criminals by occasion*; and second, *recidivists* (Von Hölder). Sexual crimes fall, quite naturally, under a similar classification; but the "sport" of acquisition always thrives best on the stalk of *impure parentage*. In nature there are few accidents. All phenomena are the effect of law, and sexual monsters are frequently only the product of exaggerated laws.

² *Vid.* "La Contagion du Meurtre, étude Anthropologique Criminelle," Aubrey, Paris, 1888, p. 184.

procedure. In the anthropometrical examination suggested by Benelli, Tambourini and Lombroso, which includes craniometry, esthesiometry (sensibility to touch), algometry (sensibility to pain), dynamometry (manual skill), and anamnestic examination, which deals with the offender's family history, parentage, diseases, precedents of education, character and occupation, should be included, especially in the matters of sexual delinquencies, a strict psychical inquisition into *perception* (illusions), *ideation* (hallucinations), *reasoning*, *will* (impulse), *memory*, *intelligence*, *works* (character of), *slang*, *conscience*, *sentiments*, *affections*, *morality*, *religious belief*, *passions*, *instincts*, etc.; with a careful reference to the history of sexual or other anomalies; and the jurist who fails to avail himself of such knowledge, through the skill of the physician, is but poorly equipped to pass judgment in the most trivial case, of a sexual character, coming before our courts.

Recidivation of the criminal, notwithstanding the recent refutation of many of Lombroso's deductions, is apparently the

**Influence of
Education**

rule; reformation the exception. The sexual criminal is a being unadapted to his present surroundings.

He is a monster; as much so as a two-headed man; presenting traits and characters of racial regression; but, while atavistic perversity will probably continue to prevail against the influences of the very best environments, the continual hammering of educational influences furnishes at least a partial remedy, and the best hope for the future at present discernible.¹

**Sexual
Malformation**

Physical examination of the alleged culprit should include, of course, that of the genitals. This is of especial diagnostic value; since anomalies of these parts lead quite frequently to the gravest sexual disorders; either directly, through interference with function, or indirectly, through the mental condition which is superinduced by a constant brooding

¹ Vid. "La Criminologie, étude sur la nature du crime et la Théorie de la pénalité," Garofalo, Paris, 1888.

While it is a common assertion of many writers that education has little influence in decreasing crime (an opinion which Büchner, Beccaria and D'Olivecrona absolutely contradict), it certainly, at least, *modifies* it. Within the last fifty years the stealing of horses and grain has *diminished*, while that of jewels and money has *increased*. Crimes against *property* are less frequent than crimes against the *person*; those against chastity being conditioned, without doubt, by the emancipation of the mind, previously noted, from primitive social conventions. While, according to Proal, "instruction is not sufficient to repress crime" ("Le Crime et la peine," Paris, 1892), Victor Hugo liked to say that "he who opens a school closes a prison." At least we do know that literary and philosophical works do far more good than scientific ones, along these lines. (Vid. Nicolay, "Les enfants mal élèves," Paris, 1891.)

upon them. The most frequent of these malformations are: atrophy of the testicles, phimosis, or paraphimosis, stunted or deformed penis, fissures of the urethra, coalescence of the penis and scrotum, hypertrophy of the glans, penis or clitoris, and closure of the vagina. I have in mind an impotent male patient, who, unable to respond to the weaker stimulus of adult intercourse, has frequently confided to me his "belief" that he would be *perfectly potent with a little girl*. These men become violators, and are types of a somewhat large class in whom *minor sexual offences represent but individual oscillations within the sphere of normality*. They are criminals by occasion; made so through levity, sexual passion, idleness, unfavorable surroundings, and, as von Hölder says, more than all through abuse of alcohol.¹

With these the present work has little concern. It aims to deal rather with those inborn sexual anomalies which, while inveterately hostile to social morals, as well as law, furnish absolutely no comprehensible guide to the jurist in determining their character. While, according to Baer, fifty per cent. of *all crime* comes from alcohol; while three-fourths of this, in drunkards, is against *the person*, and only one-fourth *against property*; and while the exact reverse is true of criminal recidivists, yet it is most with the latter class that we are concerned, since it is to the latter class that sexual inverts, sadists, masochists, all the serious offenders against the laws of chastity, belong. The born sadist, masochist, urning, necrophilist, is wholly teratological; a sexual monster; but, as Garofalo well says, "a teratological characteristic may arise from a deviation in utero—a real disease of the egg." Hence he insists on the elimination of this class from society—preferably by perpetual detention—as wholly beyond the scope of possible reformation. As to our present carceral system of treatment for this class of criminals, it may well be, as Beranger suggests, that prisons and punishments only aid in making recidivists.²

Like the study of sexual psychology, that of criminal anthropology is a new science. Its first international congress was held at Rome only in 1885. While at first its teachings were regarded with considerable doubt and suspicion, as with every school of thought in its polemical stage, at present scientific interest in its work is undoubtedly increasing. Italians—Lombroso, Laschi, Innacoriti, Fioretti—and others, were the innovators; France, following rapidly with such names as those of

¹ "Ueber die körperlichen und geistigen Eigenthümlichkeiten der Verbrecher," *Archiv f. Anthr.*, January, 1889.

² *Vid.* "La Recidiva nei reati, studio sperimentale," Orano, Roma, 1883, p. 298.

Charcot, Magnan, Lallemand, Tarde and Letourneau. At present the school is divided into two parties; one emphasizing the pathological, or atavistic, the other the psychological, and sociological, origin of crime. The truth is, particularly of sexual crime, that both these cliques—as with rival schools of medicine and theology—will probably very shortly meet on a common ground, whence we may more hopefully look for the true cause and treatment of social crime to be evolved. But when we examine the world about us, and find it to be a vast *organic mechanism of absolute relativity*, one part touching another, the abnormal overlapping the normal, virtue trenching upon vice, and insane traits appearing in the nominally sane, we realize, very clearly, the difficulty, not only of distinguishing between health and disease, sanity and insanity, normality and abnormality, but, of projecting arbitrary lines of ethical distinction between what may be entirely proper and good for the individual *microcosm*, and that which is wrong and hurtful for the social *macrocosm*.

Thus, on this very ground, much has been written
Legal Status of in defence of homosexuality, by men whose knowledge
Homosexuality of individuals and society was profound and far-
Continued reaching. Karl Heinrich Ulrichs, a deeply learned

German jurist, openly advocated it as neither the result of willful depravity, hereditary disease, nor subversive of either individual or communal rights. The abnormal instinct being, so to speak, *normal to the individual*, an idea followed out in my section devoted to the subject of male homosexuality, and the man or woman inspired by it being neither physically, intellectually, nor morally inferior to the heterosexually constituted individual, he considered the attitude of society, and of law, toward it as *flagrantly unjust*. He, very wisely, does not attempt to refute the utilitarian theory of jurisprudence, which regards law as a regulation of *the majority* for mutual protection; but starts with the indisputable juristic assumption that each human being is born with rights which legislation, except for very grave reasons, should not attempt to abridge.¹ But such a system of reasoning, of which Ulrichs is by no means the sole representative, as regards homosexuality, would apply equally well to other forms of social vice; the free-lover, the faith-curious, the drunkard, the seducer, each justifying himself on the ground of *individual right*, and *absence of conscientious scruples*, being equally free to follow his particular course of conduct.

While I am willing to admit, in view of what I know as to the intimate nature of such anomalies, that homosexuality, especially in its congenital

¹ *Vid.* H. Ellis, "Studies," etc., II, 178, 226; Ulrichs, *loc. cit.*, "Ara Spei," "Inclusa," "Formatrix," "Kritische Pfeile," etc.

and somatic phases, appeals for a great degree of clemency, particularly to the well-informed anthropologist, it does not seem, at the present stage of human evolution, either wise or expedient to erase it from our statute-books; giving it thereby immunity from legal restraint and punishment. There is probably, however, no department of criminal law in which a closer coöperation between jurist and medical expert is called for than in this particular form of sexual delinquency. And for this reason. The circumstances surrounding the act, the motive of the act itself, the age, character, condition of the accused, can in no case authoritatively determine, to any but a well trained neurologist, whether that act lies, or does not lie, *within the limits of mental pathology*.

**Superficial
Treatment of
Sexual Offences
by Jurists**

While criminal statistics appear to prove that sexual offences are becoming more frequent in society, seemingly keeping even more than pace with the march of modern intelligence, and while many ascribe this increase to the leniency of law in dealing with them, contrasting the few months' imprisonment commonly imposed with the burning alive, hanging, and quartering of previous generations, I am inclined to think the cause should be sought in an entirely different direction. Punishment has little terror for the confirmed criminal, the recidivist. "It is a long quarter of an hour to pass," said Cartouche, speaking of his approaching execution.¹ The scaffold does not suppress nor hinder those passions which are stronger than death—Lust, Vengeance, Jealousy. It only deters from the *lesser crimes*. Let us seek a cause in the law itself. To the eye of Justice, in the matter of sexual crime, the effect, as Ovid well says, rather than the cause, is most frequently visible.² The superficial treatment of acts which deeply concern society, makes it easy, as a thoughtful writer remarks,³ to treat a delinquent, who is as dangerous to society as a wild beast, or a murderer, as a mere criminal; locking him up for a specified time, and then turning him loose to prey upon society again, without the slightest attempt to analyze his mental condition or provide a cure for the social evil. The truer knowledge of the psychopathologist, in such a case, after examination had established the fact that reformation was impossible, would prompt the removal, *permanently*, of such a degenerate, both *sexually and mentally perverted*, not for punitive but preventive reasons.

As previously stated in these pages, it is always important to bear in mind that a perverse sexual act by no means always indicates perversity of instinct. Normal sexual acts are quite frequently performed by pronounced inverts; and abnormal, and even flagrantly criminal, acts, are just

¹ Franck, "Philosophie du Droit Pénal," Paris, 1888, p. 174.

² *Causa latet, vis est notissima*, Met. ix, 207.

³ Krafft-Ebing, *loc. cit.*, p. 379.

as frequently performed by persons of wholly sound mind and sexuality. But, even with perversity of instinct, it must be clearly shown that the specific act was of *pathological origin* to entitle the offender to legal clemency. And this brings us back to the initial premise—that *all* such abnormal acts ought, in the strictest justice to both culprit and humanity, to be made the subject of careful preliminary medical examination.

Periodical recurrences of the *same act*, under the *same circumstances*, favor a presumption of pathological causation; provided always that the act is referred to the *psychological motive*, rather than to any adventitious combination of circumstances. This is

Further Points in Medico-legal Diagnosis necessary to show the neuropathic cycle, or psychic periodicity of certain thoughts, feelings or impulses, without regard to external impressions; even the *sexual act* taking on widely different significance when performed at different *times*, or by different *persons*—as, for instance, by an epileptic, a paralytic, a drunkard, or a man of sound mind. But, while medical science ought to be called into requisition in *every case of sexual crime*, it ought not to be difficult for the legal practitioner, properly read in the literature of sexual psychopathology, to correctly relegate an offender of this type to this or that category of sexual perversion.

I think much confusion has been occasioned, and

Confusion Caused by Faulty Legal Phraseology much difficulty placed in the way, by the unfortunate and misleading legal nomenclature already alluded to, which charges a man in a bill of indictment with a *hypothetical crime*, where a *real and actual* one could just as readily be named. Thus, even in the current works on medical jurisprudence, as well as in the law books themselves, under the three general heads of Sodomy, Lewdness and Indecent Exposure, we have bestiality, buggery, fornication (?), exhibition, "lascivious cohabitation," and a whole host of similarly meaningless, or equivocal terms, each accompanied by limitations and conditions which only make the sense still more problematical and obscure; when a simple definite term, which should be of common significance to both law and medicine, could just as easily be employed, and the whole field of legal technicality cleared at once of a useless mass of etymological rubbish.

To show from what a miserable root this confusion and vagueness of verbiage have arisen, I quote from the English and American Encyclopædia of Law, Art. "Lewdness": "No particular definition of what constitutes gross lewdness is given in statutes prohibiting it. *The indelicacy of the subject forbids it*, and does not require of the court to state what particular conduct will constitute the offence. *The common sense of the com-*

munity, as well as the sense of decency, propriety and morality, which most people entertain, is sufficient to apply the statute to each particular case" (!). (State v. Millard, 18 Vt. 574, judge's charge.) "And yet it has been held that the specific act of lewdness must be alleged." (Dameron v. State, 8 Mo., 194.) Wonderful! It has even "been held" proper to advise the accused of the specific charge he is called upon to answer!

Now, instead of all this tedious, confusing and unnecessary mass of supposition, inference, and hypothesis, if the individual's "lewdness" took the form of public masturbation, rape, violation or pederasty, why not, in the name of common sense, say so in the bill of indictment, specifying the crime, and not leaving it to the public's sense of decency to determine either the nature of the offence or the degree of punishment? Medicine has already cleared herself of a similarly grotesque mass of verbal rubbish, the legacy of mediæval ignorance; may we not hope that her sister Science will soon follow the example?

Without designing that it should be in any sense final, each particular case demanding separate and careful examination by
 Aid to a medical expert, I take the liberty of appending a
 Preliminary diagram which may serve as a preliminary guide to
 Legal Diagnosis the jurist in determining the *prima facie* status of a given offence; and at the same time suggest, to our professional brethren of the long robe, a possible field for amendment in, at least, the nomenclature proper for the judicial presentment of sexual cases in our courts of law.

Sexual acts arising from a probable psychopathological basis.	{ Those of Masochism, of Fetichism, of Homosexuality, if shown to be congenital; of Effemination, of Viraginity, of Androgyny, of Gynandry, of Exhibition, when not accompanied by reasonable motive; of Frottage, of Uteromania, of Necrophilia.
Sexual acts arising from a certain psychopathological basis.	{ Those of Dementia, after apoplexy; of Dementia, after <i>trauma capitis</i> ; of Paretic Dementia, of Senile Dementia, of Idiocy, of Epilepsy, of Periodical Insanity, of Paranoia.
Sexual acts of partly, or purely, vicious origin.	{ Those of Exhibition, when accompanied by a reasonable motive; of Sadism, of Violation, of Bestiality, of Pederasty, if cultivated; of Incest, if mental consciousness of the offence be present; of Seduction, of Masturbation, of Cunnilingus, of <i>Fellare</i> , if not associated with homosexual impulse. ¹

¹ Both cunnilingus and fellare (penem in os mulieris arrigere) may or may not depend on psychopathic conditions. If the former, the diseased *vita sexualis* will be established

While careful investigation of the *species facti*, in each particular case, will necessarily involve variations in the above classification, and while, to prevent the cloak of disease from being thrown over purely *immoral acts*, such investigation should attend *every case* of alleged sexual crime, it will be found, I think, that the table given constitutes a fairly accurate *starting-point* for the jurist. Cases of sexual delinquency which cannot be relegated, immediately, to the third section of the diagram, but which present, at the same time, certain psychopathic peculiarities which would seem to call for especial consideration, may, in the hands of a competent medico-legal expert, by certain circumstances in the antecedent history, or temperament of the individual, usually be transferred from the first to the second, or from the second to the third, place, as to legal responsibility.

Not the *act*, but the *volition* accompanying it—
Further Guides *the intent*—constitutes the crime, in sexual, as well
to the Subdivision as other cases. The habitual sexual criminal may,
of Criminals or may not, possess a larger number of sexual anomalies than the normal man; but they are stronger; or the latter is stronger to subdue them; and while the moral sense of humanity has no cerebral localization, being simply one of the adaptations of human life to social environments, without it, men *cannot help becoming criminals*. Thus the various strata of society are distinguished, not by wealth, education nor refinement, as is popularly supposed, but by *frontal, parietal, or occipital cerebral development*. In society the occipital class is the most numerous; comprising, as it does, those who act from *volition* alone. The “frontals” are the thinking class; the “parietals” those of impulse, character, dignity, who make up the great world of commercial industry. Thus we have the categories of criminals corresponding to this fairly accurate physiological division. (1) *Criminals of thought* (Frontal); criminals of *caution* (Parietal); criminals of *volition* or *instinct* (Occipital). These latter are the real, or true, criminals; in which are found a vast majority of all sexual offenders. The class is especially passionate, showing by their acts, not a resurrection of atavism, as Corre, Albrecht and Lombroso taught; but simply spontaneous and involuntary deviations from the normal type. To no other class of persons does Locke’s aphorism so well apply: *nihil est in intellectu, quod non antea fuerat in sensu*. They know nothing but what *the senses teach them*, and even that, only imperfectly.

by its previous general history, rather than by specific acts; supersaturated sexual libertines, and morally depraved married men, frequently resorting to the filthy habit, as well as to *pedicatio mulierum*, for purposes of increased stimulation, or to avoid impregnating their wives.

The Criminal Triangle

A correct schema of cultivated sexual crime would probably be a triangle, two sides of which are *bad habits* and *deficient moral sense*, converging into degeneracy, and the base line I would unhesitatingly pronounce, *alcohol*. The close relation of alcoholism to sexual crime, as well as to certain forms of insanity, is well shown in the writings of the great alienist and neurologist, Krafft-Ebing. Drunkenness is artificial. It begins with slight maniacal excitation. Thoughts flow lucidly; the quiet become loquacious; the modest bold; there is need of muscular activity; the emotions are manifested in laughing, singing, dancing. Æsthetic ideas and moral impulses are lost sight of; the weak side of the individual comes to the surface; his secrets are revealed; he is dogmatical, cynical, dangerous; "he wants to create a sensation; insists that he is not drunk, just as the insane insist on their sanity;" and in this condition, the inhibiting restraint of the will being withdrawn, innate tendencies which, under normal conditions, might have remained in abeyance for a lifetime, are permitted to grow and exercise their sway; boys fall into idleness, men into crime, and girls into prostitution. Alcoholic intoxication does not make better nor worse the sentiments of a man; but it *lets loose whatever is in him*; and we all know what that would mean in any society." The alcoholic is insane because he drinks; the dipsomaniac drinks because he is insane ("L'Alcoolisme," Monin, Paris, 1889, p. 308.) The alcoholic is vicious and degraded, the dipsomaniac is insane and diseased. Therefore it is that, in my triangular schema of cultivated sexual crime, I make alcohol the *base line*. If we eliminate a large number of moral defections from this cause in society today, both sexual and other—those who could reform if they would try—a large number yet remains on whom social, educational, or religious influences have no effect. For these there is no help except *forced restraint, in special asylums*, where they can have work, air and suitable amusement; and *the revenue from liquor licenses, in each city, ought to be used for their support*. (See, on this subject, "The Public and the Doctor in Relation to the Dipsomaniac," Dr. Daniel Clark, Toronto, 1888; "Die Trunksucht und ihre Abwehr," Dr. A. von Baer, Wien und Leipzig, 1890; "L'Alcoolisme, sue conseguenze morali e sue cause," Dr. N. Colajanni, Catania, 1887; and "Etude Medico-Légale sur L'Alcoholism," Dr. V. Vétault, Paris, 1887.)

Sexual criminals, belonging to the occipital class, are criminals of impulse alone. The negro kills with little or no premeditation; always obeys his sexual appetite; is seldom guilty of infanticide, or any atrocious suppression of progeny; makes no provision for the future; has few needs, and is incapable of planning elaborate enterprises, either business or crimi-

nal. And the negro, while largely identified with sexual crime, is a fair type of the entire class of criminals.¹

As to the class itself, while few anomalies, or deviations from the normal, have been found in the brains of *undiseased* sexual criminals, the following points, with respect to their craniology may be noted: There appears to be a more frequent persistence of the metopic, or frontal median, suture; effacement, more or less complete, of the parietal, or parieto-occipital sutures; the notched sutures are the most simple; there is a notable frequency of the Wormian bones in the regions of the median posterior fontanelle; and also in the lateral posterior fontanelles; there is considerable development of the superciliary ridges, with effacement, or even frequent depression, of the intermediary protuberance, and abnormal development of the mastoid apophyses. There is also, as a rule, *backward direction* of the plane of occipital depression; left-handedness is common; the general sensibility is low; sensibility to pain, and to disagreeable mental impressions, is equally so; which explains the want of pity, cruelty, and general selfishness of most sexual criminals; but more particularly of sadists, violators, and lust-murderers.

Comparing the above with the physiognomonic characteristics, and cranial measurements, of the recidivistic class of criminals, generally, it will be seen that there are many distinguishing differences. In the latter, there is usually small cranial development; receding forehead; absence of beard (which is commonly heavy in the sexualist); abundance of hair; dull eyes (the reverse with sadists, exhibitionists and homosexualists); thick lips; large jaws, and general physical coarseness. (Sexual criminals are, as a rule, handsome, soft and refined looking.) Educated men, among other classes of criminals are rare; among sexual criminals they are *strikingly common*; a point exceedingly important for the jurist to remember, when the public, and the press, take up the old stereotyped cry, in reference to an alleged criminal: "What! that man commit an assault upon a little girl? So gentlemanly, so refined—I don't believe it."

The great mass of sexual criminals are rather *weak* than *wicked*. Education itself, as we find it in the
General Characteristics physician, the lawyer, the teacher, being largely only a means to an end, *adds little to the innate powers of the will*, or the ability to conquer passion. This explains the otherwise puzzling fact that, with writers on sexual psychology, professional per-

¹ "Le Crime en Pays Créoles," Corre, Paris, 1889. I am pleased to find myself in accord with the above distinguished medico-legalist as to negro sexuality; Dr. Corre explicitly stating, in the work above quoted, that it is influenced far more by the black man's *social condition* than by any racial factor.

sons, physicians particularly, play a very dominant rôle as both inverts and perverts. If the artistic, or idealistic, temperament be present, as it is frequently in the teacher and physician, so much the worse; the prudential element in such cases being weakened, and the emotional pushed into greater prominence. Painters, also, from their well known abuse of alcohol, possibly as much as the artistic aptitude which Ellis,¹ Jäger² and Lauppts³ so urgently enlarge upon, are peculiarly subjects of sexual aberration.

The Law deals with the *crime*, Medicine with the *criminal*. The crime is *temporal*, the criminal *eternal*. One is the bite of the mad dog, the other the mad dog himself. The crime is *episodical*; the criminal is *permanent*; therefore the latter concerns society more nearly than does the former; and therefore is Medicine a more important science, *from every standpoint, in such matters*, than Law. The fact that the latter has given so little attention in the past to the teachings of psychopathology, sufficiently explains why these two sister sciences are so frequently found in only too apparent antagonism; but this will grow less and less in the future, as forensic medicine shall become, as it undoubtedly will, a larger part of judicial procedure; and when the splendid teachings in criminal anthropology inaugurated by Ferri,⁴ Lombroso⁵ and Marro,⁶ shall have been verified, and harmonized, as they too undoubtedly shall, and their masterly deductions placed as laws upon the statute-books of civilization.

The absence of specific clearness in our criminal law is of course accounted for by the fact that it is historical rather than scientific; consisting of a great number of legal enactments

Origin and tific; consisting of a great number of legal enactments
Growth of Law growing out of common-law rulings, and really
 founded upon a basis of long-established social customs; many of the definitions of crime being as old, as a distinguished jurist remarks, "as the days of Bracton" (J. Fitzjames Stephens). I can understand how a system of laws, arising from such a source, must necessarily include many unspecifically named offences under a general head; but I cannot understand why, when a sexual crime against society has acquired a long-established character for frequency, and gravity, it should be relegated to a class, and caption, which afford not the slightest clue to the character of the offence. Where is the sense of calling masturbation "onanism," or bestiality "sodomy," or pederasty "unnatural abuse"? Or, of giving to a jury the right of determining an offence, the

¹ "Studies," etc., II, 173.

² *Jahrbuch f. Sexuelle Zwischenstufen*, B. 2, p. 108.

³ "Perversion et Perversité Sexuelles," 1896.

⁴ "L'Omicidio nell' Antropologia Criminale."

⁵ "L'Uomo Delinquente."

⁶ "La Pubertà."

nature of which, in the vast majority of cases, is entirely unknown to them?

Thus, some misdemeanors are punished far more severely than felonies, although nominally the *lesser offences*; and a person may offer for sale a *flock of sheep* or a *drove of oxen*, obtained by false pretences, and go quietly on his way, no peace officer daring to arrest him without a warrant; while a man offering for sale a piece of *lead pipe* supposed to have been stolen, may be apprehended on sight ("Crim. Law Consolid. Acts," Greaves). This greater facility for arresting the criminal for misdemeanor than for felony (practically the only two degrees or forms of crime known in this country), is as fundamental as it is vague and mischievous; and is only cited to show that certain amendments of our criminal statutes, suggested as to sexual crime, are not inapplicable in other matters. In assigning penalties, there should be no thought of retaliation, nor of terrifying the offender by making him an "example to others" (an idea only too frequently observable in recent court decisions); which deprive the culprit of whatever self-respect and moral sense may yet remain to him; but the chief purpose should be to deal with his *moral* and *intellectual* nature; and to prevent, by every means possible, further contamination, by contact with the *hopelessly immoral and vicious*. Then, if a person be found *hopelessly irremediable, absolutely unfit to live, life should be withdrawn from him, as an ultimate social defence*.

While the importance of the preservation of sexual chastity in a society can hardly be overestimated, it being probably one of the earliest causes of communal legislation, that society cannot be too careful in its function as the defender of morality, to avoid committing a moral wrong. It is one of the clearest facts, in connection with the treatment of sexual criminals, that punishment exercises *not the slightest influence upon them*. If a man be the victim of *psychical* sexual inversion, it certainly cannot improve matters, nor prevent the indulgence of his habits, to remove him from the possibility of *material* contact; and to imprison a masturbator, is only to afford him the solitude he so much seeks to practise his vice. The moralist, and particularly the physician, sees in these sad facts startling evidence, not only of the weakness of human nature, but the absolute helplessness of human law in dealing with that weakness.

Law cannot determine, when the normal sexual desire has been so intensified as to manifest itself in criminal violence, whether that intensification is due to congenital or acquired mental weakness; *but the physician can*.

Law cannot determine, when that desire is so increased, whether it is due to psychical exaltation or to weakened mental inhibition; *but the physician can*.

Law cannot recognize, when the sexual instinct is reversed, and social offences are committed, shocking to society and wholly beyond the limits of ordinary experience, that psychical degeneration is present; *but the physician can.*

Law cannot identify those instances of moral defect, and sexual delinquency, which ought never to be condoned on the ground of irresponsibility; *but the physician can.*

Law cannot tell, transitions from a neurosis to a psychosis being easy and frequent, what elementary sexual disturbances are common to the former, and what to the latter; *but the physician can.*

Hence, it becomes not only of legal but of ethical importance that sexual acts, undergoing trial, should be examined by the jurist through the eyes of the medico-legal expert.

The man who committed suicide in Chicago (April, 1906), *for love of a statue of Venus*, would doubtless have been pronounced, by nine out of ten jurists, as simply insane; and yet our study of sexual pygmalionism has shown us that brain disturbance in such cases is *quite the exception*, and that the erotomania is closely related to that which is engendered by the allurements of simple feminine beauty. Inanimate, as well as living beauty, possesses a powerful charm for the cultured mind; and the idea of indecency, which certain persons associate with the nude human form, is always that of the ignorant and uncultured. The fact that, in the case mentioned, the love was sufficiently strong to prompt self-destruction, only proves its *strength*, not its morbid character, nor cerebral origin. To determine that demands, also, the skill of the medical expert.

And, as to the inverted sexual instinct, while the
Cures and "cures" so considerably exploited within recent years,
Punishments of by Dr. von Schrenk-Notzing and others,¹ rest upon
Sexual Inverts a still more uncertain and misty basis than even chloral
 and morphine "cures," and these are misty enough,

still, it is conceded by all that *law is not the remedy*, and that "prevention can have but small influence."² The ideal which the physician must always keep before the invert is a *moral one*; the change of instinct being only accomplished by moral and psychological means, and the constant fixing

¹ For some problematical instances of these cures, see "Physical Treatment of Congenital Sexual Inversion," *Review of Insanity and Nervous Diseases*, June, 1894.

In this connection, also, the opinion of Raffalovich is quite apposite, that "the congenital invert, who has never had relations with women, and whose abnormality is a *perversion* and not a *perversity*, is much less dangerous and apt to seduce others" than corrupt libertines are who have run the gamut of sexual vice. (*Vid.* "Uranisme et Unisexualité," 1896, p. 16.)

² H. Ellis, "Studies," etc., II, 193.

in the patient's mind of the ideal of chastity. His wagon must be harnessed to a star.¹

In France, the *vindictis flammæ* of the Roman Justinian fought fruitlessly against homosexuality for upward of a thousand years, the sacrilegious offenders being handed over to the Church to be burned. As late as 1750 two pederasts were burned alive in the Place de Grève, Paris. But, *they were burned*, that is all; without in the slightest diminishing the disorder, any more than the burnings for heresy, at about the same time, diminished the number of heretics. Thus, probably, it came about that the Code Napoleon omitted to punish pederasty, regarding it as an ecclesiastical offence; the later French laws always making a clear and logical distinction between *vice* and *irreligion*, and taking cognizance only of the former.² It would seem that most nations condemned homosexuality chiefly, if not wholly, on socialistic grounds; as preventing the growth of population; and so furious were the Incas of Peru against the habit, for this cause, that whole towns were ordered destroyed where it was known to prevail. Legislation against pederasty began in England under Henry VIII—himself suspected in some quarters of having indulged the habit; and in Belgium and Holland, as well as Spain and Portugal, laws were enacted against it, embodying the chief provisions of the French code. It is a penal offence, however, only in Germany, Austria, Russia and England; being so severely legislated against, in the first named country, only since the consolidation of the present empire. In Austria the law applies equally, and quite properly, to both women and men; and in Russia the punishment involves Siberian exile, and forfeiture of civil rights. The law in England is especially severe. "Carnal knowledge *per anum* of either sex, or of an animal, is felony, punishable by penal servitude for life, as a maximum, and ten years as a minimum." (24, 25, Vict., C. 100, Sec. 61.) It is a misdemeanor in the United States, the fine or imprisonment, or both, being at the discretion of the court. In early ages the crime was sacrilegious; later, it was economic; now it is simply esthetically revolting; neither one of these objections, however, as Mr. Ellis well remarks, lending itself very appropriately to legal purposes.

It is not the business of a secular court to consider an act in the light of contravening ecclesiastical canons, nor as repressing population, nor as

¹ *Vid.* Féré, "L'Instinct Sexuel," 1899, pp. 272, 276.

² In the Swiss Code lately formulated by a commission of experts, at Berne, offences against public decency, precisely as in our own laws, are punishable by fine and imprisonment; and those guilty of "unnatural practices" (!) (*widernatürliche Unzucht*) with a minor, are punishable by imprisonment for at least six months. Homosexual practices, as usual, are not specifically mentioned. ("Vorentwurf zu einem Schweizerischen Strafgesetzbuch," Cap. v, 1896.)

being offensive to æsthetic taste; and yet it is reported that an English judge, in passing sentence for such an offence, "publicly regretted that it was not punishable by death." That this is not the proper spirit in which to deal with such an evil is clearly shown by the fact that in those countries where the law is most severe against it, Germany and Austria, the vice is most flagrant and widespread.

"What, then, is the reasonable attitude of society towards the sexual invert?" asks an acute observer and medico-legalist,

Society's Attitude

**Toward
the Invert**

with whose answer to his own question I cannot do better than finish my reflections on homosexuality: "It seems to lie in the avoidance of two extremes.

On the one hand, it cannot be expected to tolerate the invert, who flouts his perversion in its face, and assumes that, because he would rather take his pleasure with a soldier or a policeman, than with their sisters, he is of finer clay than the vulgar herd. Inversion is an aberration from the usual course of nature. But the clash of contending elements, which must often mark the history of such a deviation, results now and again—by no means infrequently—in nobler activities than those yielded by the vast majority who are born only to consume the fruits of the earth. It bears, for the most part, *its penalty in the structure of its own organism.*"¹

But, in concluding these brief remarks on the medico-legal portion of my theme, it is only just to recognize the influence

**Influence of
Moral Teaching**

which moral teaching exercises in repressing the criminal instinct. As all crimes are offences against moral right, so moral, rather than strictly legal standards

ought to govern their measurement; and the jury, through its moral judgment, corresponding in some degree to the equity of ancient usage,² is frequently able to correct the *summum jus* with verdicts fairer than those of the written law. Of the two primitive faculties of our psychical nature, the *intellectual* and the *moral*, I feel no hesitancy in asserting that the latter plays by far the more important part in the reformation of the criminal. The first, comprising perception, memory, reflection, is largely *acquired*; the moral faculties are *instinctive*; not moved by egotistical motives, but by abstract ideas of duty, ethics, obligation. Therefore, in the intelligent treatment of *all* criminals, but more particularly the sexual, not punitive, so much as moral and medical methods are required; for, genetically, the vitiated *moral* and *nerve-centers* stand as absolute sources of all individual, and, as a necessary corollary, all social offences.

¹ H. Ellis, "Studies," etc., II, pp. 215, 216.

² Vid. Ferri, "Criminal Sociology," p. 184.

**Conclusion
of the Whole
Subject**

My task is finished. If I have laid bare the hidden penetralia of human depravity, revealing depths of vice and infamy of which, happily, the great bulk of mankind have never even dreamed, it was not done through any desire to exploit debauchery and lust, nor to revel in the filth of literature; but that the thought-germs of a better seed might possibly be sown, and a little added, if only a little, to that coming harvest of good for which the world anxiously waits.

No intelligent physician will dare to suggest a remedy until he thoroughly understands the disease; and, indeed, a correct diagnosis once made, common sense may generally be relied on, as I purpose relying upon it here, to prescribe the cure.

Having pointed out the misery, horror and suffering of drunkenness, it would be supererogatory to enter into a long philosophical argument to prove that drunkenness is *an evil*. The fact is self-evident. So with those forms of sexual vice with which we have been concerned; and, although it was my first purpose to devote some space to a physiological examination of the *nature* of the mischiefs wrought by them, a fuller consideration has convinced me that these are set forth sufficiently clearly, in the history of the vices themselves, to render unnecessary any further elaboration or argument.

We have seen that the penalties attaching to every outrage of natural law are ineluctable and autogenetic; that the abused sexual life, along with being more speedily and prematurely exhausted, and requiring, day by day, fresh and even unnatural agencies of stimulation, not only yields a scantier harvest of pleasure, but brings in the train of its excesses an innumerable host of both *physical and psychological ills*, "buying the merry madness of an hour with the long penitence of later years;" that there are men whose temptations to vice, as Lecky well says,¹ either from circumstances or inborn character, seem so overwhelming that, though we may punish and even blame, we can scarcely look on them as more responsible than *wild beasts*; that, unlike Goethe's hero, they possess but *one* soul—that of Satan;² and, while it is not the purpose of this book to either preach or moralize, it is its distinct purpose to *present psychopathic processes and results*; and, in doing so, if a warning be conveyed to the victims of sexual sensuality—those whom "we can love at a distance, but never close at hand;"³ that the instinct which the Creator implanted in the human heart for the purpose of peopling earth, and reproducing the race, can only be

¹ "Map of Life," p. 72.

² "Zwei Seelen wohnen, ach, in dieser Brust!"—*Faust*.

³ Dostoieffsky, "Brothers Karamauzov," p. 325.

outraged and perverted at the *peril, and with the penalties, attending every other infringement of natural law*; what is missed in didactic medicine may be very well gained in decenter morals.

What the original purpose of the Diet was in making sexuality paramount in the complex group of impulses which constitute life, and in diffusing sentient being through the remotest parts of His universe, is not our present concern; but, until the prediction of Comte come to pass, and women be fecundated without the help of men,¹ with the laws which so accurately regulate the relative numbers of the sexes, their support, mutual relations, and the immutable conditions which govern, or ought to govern, their sexual commerce, we have very much concern.

Man is the only animal ever found violating Nature's laws. The only one who, as a witty Frenchman observes,² "drinks when he is not thirsty, and makes love at all seasons." Insects, birds and the higher animals have a stated and fixed period for the sexual congress, as well as the other phenomena attending the function of procreation; but man, with "the knowledge of good and evil" ever before him, is constantly playing the rôle of the first Adam; constantly committing in his sexual enormities a fourfold crime against himself, his victim, society and God.

While I do not presume to disparage the claims of heredity, within certain well-defined limits, I do hold that illicit and excessive indulgence, joined with a constant demand for novelty, is the strongest factor in producing those monstrous practices of sexual diabolism with which we have recently been confronted; also the neuropathic conditions which engage so large a share of the practitioner's attention; and certainly, the vast host of venereal and nervous diseases which are not only destroying health, home and happiness, but gravely imperiling the very foundations of society.

Nor can there be instituted, as some have fondly imagined, and advocated, any *cordon sanitaire* for vice. The demons of passion, unlike those of the Gadarenes, cannot be tied down with the shackles of law. Sexual vice impregnates the very air of every large city; and I consciously violate no canon of professional ethics, nor assume the character of a fanatical moralist, when I say that Theodore Roosevelt had less than half a truth in his mind when he uttered his now famous aphorism on "race suicide." *Sexual license*, far more than any other one cause, at this close of the nineteenth century—more than drunkenness, celibacy, or the much-abused "woman's movement"—threatens the perpetuity of marriage, and of our American manhood.

Books of this character do good, whether the Church believe so or

¹ "Littré Aug. Comte et la Phil. Posit.," August, 1863.

² Beaumarchais, "Le Mariage de Figaro," II, XXI.

not. Make a thing secret and mysterious, and it attracts the youth of both sexes as honey does flies. Make it public, and they immediately lose interest. Ignorance is the foster-mother of vice. The greatest enemy of man is man; ready to do evil not only to others, but himself; *homo homini lupus, homo homini dæmon*; as Ovid truthfully says.

More men have ruined themselves than have ever been destroyed by others.¹ As Judas Maccabeus killed Appollonius with the latter's own weapons,² so we arm our own passions against ourselves. Make men see *how they are ruined*, and you lessen the danger. Do not, through a false modesty, or still falser morality, preserve the fatal secret until the inevitable first act is committed, and the young life launched on the road to ruin.

As there is no subject in which the youth of both sexes are so profoundly *interested*, there is equally none of which they are so profoundly *ignorant*; and no department of human knowledge and education presses, today, with half the force and urgency of the sexual.

We are not responsible for the faults of our fathers. What is past cannot be undone. "Clotho cannot weave again, nor Atropos recall."³ But for the future, MEDICINE and RELIGION—twin curators of body and soul—and by no secret methods—must assume the task of instruction. That task is yet far from complete, God knows. Sin reigns; Epidemics rage; Pain racks; Death is victorious; the Desire of the World cometh not. The Rape of the Sabines still goes on. Womanhood is abused, led astray, seduced by lust, and false ideals of happiness; manhood is degraded; society is a glittering sham; the home is desecrated. But the principle of a better knowledge, I think, is beginning to diffuse its light through the dense sodden mass of humanity. The leaven is slowly leavening the lump. Man has made the momentous discovery that he holds his destiny in his own grasp; and a divine optimism is turning him again to virtue, as *the only source of happiness*.

Yes, the beautiful dream of the Hindu legend *will* come true. Ormuzd *will* vanquish Ahriman. Satan shall be cast from the battlements of our *bodily* heaven, even as he was of old from the *spiritual*; and the New Earth—its temples glorified by the hands of a diviner priesthood—shall arise from the ashes of the old; in which, as one beautifully says,⁴ that youngest terrestrial Trinity—Father, Mother and Child—shall blossom into the glory of the Elder, and the romantic dream of the Greek—the perfectibility of man—be realized.

Shall you and I live to see it? Perhaps; who knows? But if we do, we shall live to see KNOWLEDGE, and TRUE RELIGION, seated upon the

¹ Sir John Lubbock.

³ Lucian.

² 21 Macc., III, 12.

⁴ Winwood Reade, "The Martyrdom of Man."

throne of IGNORANCE AND SUPERSTITION; we shall see man, as man, and master of his fate;¹ wishing to be, and being;² not the mere automaton and plaything of a Superior Power, which that Superior Power never intended him to be; but an autonomous entity, a TITAN, a GOD himself, "breasting the blows of circumstance," and steering his bark bravely across the great ocean of Time, by the unwavering pole-star of Eternal Truth.

We shall see men and women breaking the shackles of their hell-forged lust; and going back, repentant prodigals, to the primitive delights of Eden; finding in *right living* the true solution of human happiness; and wiser than all else in the universe, in that they have at last learned the true meaning of both LIFE and DEATH.

As faith makes God, and love makes woman,³ we shall see in conjugal love the true life of the home; in brotherly love the true bond of society; in chastity the purest sexual pleasure; in charity the fairest religion; and in the kindly offices of our common humanity—raising the fallen, aiding the weak, purifying the unclean, shielding the innocent—we shall find a perfume richer, rarer, purer, than ever breathed from the altars of Olympus or the Pantheon.

¹ Tennyson, the Wheel-Song in "Enid."

² Jean Paul Richter: "What you wish to be that you are; for such is the force of our will, joined to the Supreme, that whatever we wish to be, seriously and with a true intent, that we become."

³ Theophile Gautier, "Arria Marcella," p. 207.

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INDEX.

- Abortion, 166-178
 Plato and Aristotle on, 167, 168
 attitude of early Church toward, 167
 primitive beliefs touching, 167, 168
 when justifiable, 169, 170
 in early Rome, 170
 in modern times, 168-175
 its criminality, 166, 170
 causes of, in United States, 168, 170
 legal definition of as a crime, 173, 174
 Abuse, self. See Artificial Erotism, 366-395
 Act, sexual, *modus operandi* of the, 153
 selection of time for the, 176, 177
 pleasure of the, 160, 161
 the propagative, an instinct, 179, 180
 can it be done in sleep? 271, 348
 Acts indicating mental disease, 413
 Adam, was he bisexual? 270, 271
 Adornment, bodily, influence of on sexual choice, 52-64
 Adultery, Israel's typified, 16
 regarded as a simple debt in Africa, 33
 bargained for, 33
 forgiven by Christ but not condoned, 34
 woman's attitude toward, 34
 Africa, modesty in, 27, 28
 Age, mythopoeic, sexuality in the, 18
 Aged and decrepit, sexual crimes of the, 414-416
 Albigenses, killed by tickling, 229
 Alcoholism, legal responsibility in, 425
 Algolagnia, pain with sexual pleasure, 330
 Algophilia, 330
 Andamanese, modesty of the, 39
 Anesthesia, sexual, 191, 192
 causation, 191, 192
 in women, 193
 Anomalies, sexual, summary of psychopathic, 429, 430
 Anger, husband's, at wife's infidelity, 33
 Anthropophagy, sexual, in its legal aspects, 427, 428
 Aphrodite, both earthly and celestial, 71-121
 Apis, a symbol of the Nile and of fructification, 18
 "Apologie des Hippokrates," Sprengel's, 323
 Arguments against monogamous marriage, 130, 131
 Art, sexuality associated with, 15
 Artists, sexual inversion among, 256
 Artemis, sanctity ascribed to, 120
 ARTIFICIAL EROTISM, 366-395
 masturbation, 367-382
 of infants, 387
 among animals, 367, 368
 its antiquity, 368, 369
 in the Floral Games, 369, 370
 viewed with indulgence by certain writers, 370
 circumstances under which it was permitted in the early Catholic Church, 371
 growth of in modern times, 371
 apologists of, 372
 in modern society, 373
 conclusions respecting, 373, 375
 its pathology, 375
 emotional instinct dwarfed by, 376
 as associated with the criminal instinct, 377
 and the "Quacks," 377
 case of in a girl, 377, 378
 pitiable case of in a girl, 378, 379
 seminal loss in, 379
 by force, 294, 295
 effects of on general health, 380
 views of medical writers on, 380, 381
 its relation to epilepsy and insanity, 381, 382
 in Japan, the *rin-no-tama*, 382
 the *daikon*, 383
 the artificial penis and cunnus in, 383-385
 other instruments employed in, 385, 386

- ARTIFICIAL EROTISM, varieties of, 386-392
 horse-riding and the sewing-machine in, 386, 387
 thigh-friction, 387, 388
 psychic, 388
 day-dreaming, a form of, 388, 389
 the hysterical form of, 390
 religious, 391, 395
- Artificial beauty, 76, 77
 penis, 383, 385
 cunnus, 383, 385
- Assam, Naga women of, their modesty, 42
- Association of the sexes an instinct, 29
 of menstruation with Phallic observances, 56
 of body-painting with Phallic observances, 56
- Attachments, platonic, between women, 322
- Australia, modesty in, 39, 40
 girl painted, to indicate when she is ready for the copulative act, 56
- Azimba Land, initiation of young girl to sexual mystery in, 28
- Baal-Peor, whoredom of, 289
 signification of, 289
- Babylon, the mother of harlots, 10
- Bacchantes, their prostitution in the Floral Games, 370
- Bacchus, worship of, 370
- Bachelors, taxing of, in Rome, 99
 chief actors in great drama of redemption, 122
- Balloon-fly, love-making of the, 208
- Barrenness, sexual, a reproach, 114
 ancient rule for determining, 114
- Bath, Roman, prostitution of the, 28, 29
 Clement of Alexandria on indecency in the, 28
 Mary Wortley Montagu on the, 64
- Bathory, Countess, case of the, 330, 331
- Bawdy-houses, sign of, in Rome, 45
- Beauty, physical, 71-83
 theme of poetry and romance, 72
 racial types of, 72
 what is it, 82, 83
 Samoyede, 76
 aids to, 78
 Sinhalese, 75
 Hume's definition of, 71
 Egyptian, 76
 concepts of, 72, 73
 Fiji, 76
 soul, 73
 Caucasian standards of, 74, 75
 artificial, 76, 77
 painting the body as an aid to, 54, 55, 78
- Beauty, physical, of woman the product of evolution, 32, 33
 universal desire for, 77, 78
 conquests of, 78
 Darwin's views on, 80
 influenced by civilization, 83
 power of, 78
 female short-lived, 133
 female, heightened by dress, 50
- Best-man, origin of the, 121
- Bestiality, 358, 359
- Betel-chewing in Japan, the Philippines, and other countries, 55
- BETROTHAL, MARRIAGE, DIVORCE, 87-153
 infant, 88-93
 adult, 92, 93
 liberty of choice in, 89, 90
 savage, 88, 89
 Hebrew, 97
 in Australia, Tahiti, New Guinea, New Zealand, China, Japan, and the Philippines, 88-90
 Egyptian, 89
 Greek, 92
 among other nations, 92, 93
- Biarmi, high priests in Calicut, peculiar functions of the, 214
- Birth custom, curious, in Africa, 95
- Bisexuality of man, original, 270, 271
 "Bleached blonde," prototypes of, 54
- Blushing, physiology of, 65
- Body, disgust for certain parts of, instinctive, 67
- Bororos, trumai of the, 41
- Boté, the, and schúpan, 252, 253
- Botocudos, strange customs of, 53
- Boy prostitution in China, 252
 castration, trade of, 183
 seduction, case of, 233
- Brady, case of the sadist, 417, 418
- Brazilian method for lengthening the penis, 41
- Breasts, female, as source of sexual attraction, 73, 74
 sucking of the, as a sexual stimulant, 157
- Bridget's potatoes as a remedy for sterility, 114
- Brown-eyed women most attractive, 53
- Browning, in an unsavory connection, 310
- "Brownies," slang sobriquet for orastuprators, 310
- Brother and sister, incestuous intercourse of, 107, 108
- Bruce, case of the sadist, 406, 407
- Calvinism, influence of on female nakedness, 63
- Castration, 182, 186
 various forms of, 182, 183

- Castration, as practised in Rome, 182, 183
 attitude of Roman ladies toward, 183
 only true destroys sexual power, 185
 in females, 185, 186
 in relation to choral singing, 183
 spadonic increases sexual efficiency, 183, 185
 as a remedy for negro-rape, 185
 Catherine de Medici, sexual inversion of, 333
 Celibacy, a violation of creative purpose, 13
 Change, sexual, cause of desire for, 134, 135
 Chastity and early religion, 120, 121
 among savages, 219
 in Greece, 120, 121
 Child, power of father over the, 89, 90
 Children, immodesty of, 64
 betrothal of, 88-91
 compulsory marriage of, 93
 a factor in divorce, 142
 laws governing marriage of, 91-93
 Chinese women, modesty of, centers in feet, 62
 Chivalry, mediæval, sexuality the basis of, 23, 25
 Christianity, the savior of women, 11
 Church, sexual abuses fostered by early, 13, 14
 Tertullian on chastity in the, 50
 Cinædi, 47
 Classification, new, suggested for sexual inversion, 301, 302
 Climate, influence of on man, 80
 Clothing, as related to modesty, 39-43
 of savages, 39-49
 as a means of attraction, 39, 41, 58, 59
 primitive kinds of, 58, 59, 60
 Civilization, love-lures of, 67, 68
 and sexuality, 220, 221
 and sexual abuses, 50, 51
 Cod-piece, the, 58
 Color as a sexual incentive, 283
 Conception, prevention of, 174, 178
 Conceptions, immaculate, of history, 120
 Conclusion of the whole subject, 448-451
 Conditions influencing sexual choice, 117
 Conjugal devotion of Roman wives, 145, 146
 Consumptives, great lust of, 200
 Cosmetics, evil effects of, 77
 Council of Trent, woman's position defined by, 19
 Courtship, early, practices in, 62, 63
 Crime, sexual, instinct as a factor in, 396, 397
 the celibate more than the marital state favorable to, 396
 & penology of, 400
 Crime, sexual, heredity considered as a factor in, 397
 love and anger motives of, 408, 409
 acts indicating mental disease in, 413
 in the aged and decrepit, 414
 of demented frequently shown in attempting impossible acts, 415
 in alcoholic drunkenness, 416
 heredity and suggestion in, 433, 434
 application of law in, 444, 445
 theories of Darwin and Haeckel on, 398
 neuroses inciting to, apt to be transformed in the process of transmission, 398
 drunkenness as a basis of, 398
 part which medicine should bear in determining, 400
 action of International Congress of Forensic Medicine, 1889, on, 401
 instances in which medical science alone is qualified to act, 402
 phases of religio-sexual, 411
 impotence and sexual, 411
 four important pathological points in sexual, 412, 413
 CRIMINAL, THE SEXUAL, 396-447
 instinct may be transmitted to offspring, 399
 the instinctive, 399, 400
 penology, 400
 responsibility, failure to harmonize with medical facts, 401
 and lunatic identical in brain structure, 402
 the sexual, influences affecting, 434
 the, first to be considered, 423, 424
 Criminology, rival schools of, 399
 ultimate purpose of, 403
 psychic inhibition in sexual, 412
 contrary theories of, 435, 436
 Criminals, sexual, guides to the subdivision of, 440
 of the occipital class, 441, 442
 general characteristics of, 442, 443
 Lélut and Voisin on their cerebral defects, 402, 403
 few mentally sound, 404
 Cundum, 175, 176
 the "frilled," 328
 Cunnilingus, the use of the tongue instead of the penis, 47
 Cunnus, the artificial, 383-385
 its advantages, 383, 384
 "Cure, pepper," 219, 220
 "Cutpurse Moll," case of, 317

- Daikon, Japanese, for masturbation, 383
- Dance, the, in Floralian and Dionysian Games, 43
 in Australia, 211
 most sexual favored, 212
 in Tahiti and among the Minnetarees and Kaffirs, 213, 214
 in Senegal and on the Ivory Coast, 215, 216
 Mendañan wedding, 213
- Dancing as a sexual stimulant, 210
 as a love-lure, 60-62
 the "spur of lust," 61
 immodest African, 214, 216
 Dionysian in Rome, 43
 called by the Albigenses the "Devil's procession," 62
 sexual character of among savages, 212-216
 in Australia, Mobierrie and Mindarie, 211, 212
 in Greece, 61
- Dandy not admired by women, 69
 a Babylonian, 17
- Day-dreaming, sexual, 388, 389
- Death and life shall yet be understood by men, 451
- Debauchee, suppositious hell for, 35
- Debauchery, sexual, in Rome, 45, 47
- Decoration, Bunjogee hair, 55
 personal, many forms of, 53-59
 of the penis, 54
- Defile, sexual impulse to, legally considered, 428, 429
- Defemination, case of, 297
- Definitions, vagueness of legal, 432
- Destiny, man's in his own grasp, 450
- Delhi, inscription on gate of, 4
- Dementia, its sexual aspects, 188-191, 284-286, 341-343
- Dinka, African, exceeding cleanliness of, 42, 43
- Diogenes, praised by Chrysippus for masturbating, 21
- Dionysia, sexual orgies in connection with, 20
- Dildo, derivation of name, 383
- Discord, domestic, from polygynous marriage, 136
- Disease, venereal, spread by Phallic worship, 44, 45, 289, 290
- Divorce, historical review of, 139-152
 easy in savage life, 140
 children a factor in, 142
 savage limitations of, 143
 disease as a cause of, 152
 in China, 143, 144
 in Japan, 144
 in Turkey, 144
 in India, 144, 145
 in Spain and Italy, 145
- Divorce, in early Rome, 145, 146
 how influenced by Protestantism, 147
 in other European States, 147
 sterility a cause of, 143
 in South America and among Jews, 308
 among Hindus and early Teutons, 147
 causes of, 148, 151, 152
 mutual deceptions of wife and husband, 148, 149
 its probable future, 150
- "Dolly Vardens," slang term for orastuprators, 310
- Douche, cold water, to prevent conception, 177, 187
- Dreamy expression of sexual invert, 321
- Dress, female beauty heightened by, 37
 Tubori, 63
- Droit du Seigneur, 213, 214
- Drunkards, alcoholic, sexual crimes of, 416
- Dubarry, Madame, political power of, 37
- Duration of sexual life in men, 7, 8
- Dwarfs and giants, intellect and sexuality of, 79, 80
- Early Christian Church, sexual vices fostered by, 14
 savage races, sexuality of, 32
- East, sexuality in the, 16, 17
- Education, influence of on sexual criminals, 434
- Effemination, psychical sex-transformation, 300
- "Egg, a bad," 241-243
- Ejaculation, seminal, 161, 162
 center, where situated, 162, 163, 164
- Epidemics, venereal, how spread, 289, 290
- Epilepsy, its sexual aspects, 342, 343
- Erection, duration of, 155
 influence of auditory and olfactory perceptions on, 155
- Eros, 70
 the God of lust and passion, 25
- Erotism, artificial, 366-395
 psychical, 385
- Eunuchs highly prized by Roman ladies for sexual capability, 183
 great honor paid to in Persia and Greece, 184
 sexual feeling of, 184, 185
 voluntary, 184
- Evangelism, sexuality in religious, 50, 51
- "Evacuation theory" considered, 180, 181
- Eve and her fig-leaf, 38
 traditionary curse of, 20
- "Evil, the Social," 409, 410
- Eviration, delusional sex change, male to female, 264
- Exhibition as a sexual perversion, 349-351
 pathology of, 349-351

- Exogamy, causes which produced it, 31, 33, 111, 112
 Experience, the value of illustrated, 342
- Face, relation between sexual organs and, 66
 Facts, startling, in plain language, 12
 Family, origin of the, 29
 Fear, difficulty of dissociating modesty from, 39
 Fellatores, Roman, 47, 48
 Female breasts, pendant, of Hottentots and Kaffirs, 73, 74
 obesity, a charm among certain races, 74
 wrestlers, 28
 Fetishism forensically considered, 419
 forms of sexual, 334-340
 variations of impulse in, 335, 336
 hair, 337
 "wet-skirt" and "apron," 338
 "shoe," 338, 339
 "night-cap," 339, 340
 First night, law of the, 51
 Fidelity, conjugal, among early Romans, 140, 141
 Filipinos, modesty among, 27
 First sexual awakening, 249
 Floralia, Roman, lascivious character of, 43
 Force, masturbation by, 294, 295
 Fortunate that handsome men know least about women, 52
 Friction, thigh, 387, 388
 Frottage, 351, 352
 "Fruit," slang sobriquet for the orastuprator, 310
 Fuegians consider it impolite to look closely at privates, 41
 Function, sexual, psychology of the, 220-223
- Games, Floral and Dionysian, 20, 43, 44
 Generation, male and female organs of, 158, 159
 Genitalia, repulsiveness of female, 218
 Genius and insanity, 269
 associated with sexuality, 14, 15
 Germany, sexual inversion in, 245, 246, 250
 Girls, early sexual manifestations in, 230, 231, 234
 street, sexual knowledge of, 198, 199
 whistling, usually partially inverted, 321
 with raucous voices, 321
 Glossary of sexual terms, 430, 432
 Goat, the symbol of lasciviousness, 370
 God, man only created in His image, not woman, 20
- Gods of love, Greek, Eros and Agapæ, 25, 26
 Gods, sexuality of pagan, 18, 19
 Goethe, a suspected sexual invert or masturbator, 255
 Gogol, the great Russian novelist, a masturbator, 377
 Gould, Helen, happiness of in works of benevolence, 10
 Grandier, case of, 227
 Greek philosophy, influence of on sexual vice, 21
 betrothal, 92
 Church, attitude of toward marriage, 113
 marriage, 93
 Greenlanders, superstition of concerning tattooing, 55
 Grisi, Madame, case of, 77
 Growth, reproduction a part of, 29
 Gury, the Jesuit theologian, on masturbation, 22
 Gynandry, 301, 431
- Habits, contrary sexual, modern revulsion against, 22, 23
 Hair despoiling, fetishistic, 337
 Hall, "Murray," case of, 264, 265
 Hallucinations, sex, 295-301
 Happiness in home founded on sexual love, 23
 Harlots, among Saliras, only wear clothing, 60
 Health the foundation of happiness, 4, 5
 Heathen gods, sexual escapades of, 18, 19
 Jews and early Christians forbidden to marry with, 113, 114
 Heaven, Mohammedan, a place of sensual delight, 17
 Hebrews, race purity of, 111, 112
 "Hedge-hog," Chinese, description of, 328
 Heliogabalus, lewdness of, 49
 Hell, suppositious, for debauchees, 35
 Heredity, criminal, considered, 397, 398
 and suggestion in sexual crime, 433, 434
 influence of, on sexual inversion, 247, 254, 262, 273
 Hermais, Governor of Atarnea in Mysia, a eunuch, 184
 Hermaphroditism, psychosexual, 287, 288
 Herodias, political power of, 37
 Heterosexual love incomprehensible to the invert, 266, 267
 Hiders, penis. See Phallocrypt, 39
 Hindus, marriage among, 89, 98, 99
 divorce among, 143, 144, 145
 monogamy among, 126
 sexual inversion among, 251
 legend of Ormuzd and Ahriman, 450

- Hippomenes and Atalanta, 70
 "Hippokrates, apologie des," on sex-transformation, 323
 Hobby, a scientific, considered, 295
 Home, sexuality in the, 23
 Homosexuality, suggested zone of, 260
 its causation considered, 260-263
 forensically considered, 419-422, 436-438
 prevalence of, 420, 421
 statutory punishment for, 421, 422
 legal status of, 436, 437
 among rulers, 256, 257
 in antiquity, 250, 251
 Ulrichs's views on, 270
 spurious, 250
 early development of, 287-291
 congenital, 268-274
 dangers of, 303
 its heredity considered, 270-274, 287
 masturbation its ordinary forerunner, 292, 293
 new classification of suggested, 301, 302
 acquired, 288-294
 nearly always cultivated, in Rome, 291
 normal male, 301-312
 female, 312-324
 girls' relations frequently vague rather than vicious, 316, 317
 "Freda Ward," "Tillier Sisters," and "Cutpurse Moll" cases, 317
 influences tending to, 315, 316
 general remarks on, 287
 jealousy in, 316
 sometimes present in women without the subject's knowledge, 318
 Hospitable prostitution, 33, 290
 Hume's definition of physical beauty, 71
 Husbands, causes of unfaithfulness among, 134
 their troubles with young wives, 135
 Hyperesthesia sexualis, 201, 202
 Hysteria, sexual manifestations in, 346
- "Ideal, passionless," a sexual myth, 194, 195
 Imbecility, sexual aberration in, 340, 341
 Immorality, sexual, in guise of religion, 43
 44, 256-260
 Immodesty of children, startling example, 64
 Impolite to look too closely at privates, among Fuegians, 41
 Impotence and sexual crime, 411, 412
 Impregnation and its prevention, 165, 178
- Impulse, sexual, religion and the, 224-226
 first awakening of, 186-188
 judgment the foe of, 328
 Impurity, sexual, influence of christianity on, 34
 Incentives, sexual, color, sound and odor as, 209, 283
 Incest, instinctive horror of in human race, 107, 108, 360
 of Pope Alexander VI and his daughter Lucretia, 258, 259
 case of, in brother and sister, Author's, 108
 pathological sexual manifestations in, 360
 Roman laws regarding, 109
 in China, Japan and India, 109, 110
 Incubi and Succubæ, *note*, 300
 India, marriage by capture in, 115
 Lingam ceremonies in, 44
 marriage, 98, 99
 divorce, 144, 145
 Indra and Mitra, sexuality of, in the Vedic hymns, 18
 Infant masturbation, 387
 Infants, damnation of unbaptized, 167, 168
 Infanticide, 165-178
 Infibulation, description of, 30
 suggested in modern marriage, 30
 mediaeval miracle in connection with, 30
 Influence of civilization on female beauty, 83
 of climate on human physiology, 79, 80
 on human stature, 79
 Inhibition, sexual, a prolific source of sexual abuses, 21
 psychic, forensically considered, 412, 413
 Initiation of young girl into sexual mystery, 28
 Insemination, *modus operandi* of, 160
 Instinct, association of the sexes an, 29
 marriage an, 122, 123
 as a factor in sexual crime, 396, 397
 growth of modern polygynous, 137, 138
 is sexuality an? 179, 180
 Instruments used in artificial erotism, 385-386
 Intellectual refinement does not inhibit sexual vice, 21
 Intelligence, influence of on physical beauty, 73
 INVERSION OF THE SEXUAL IMPULSE, 244-323
 a theme of poetry and romance, 245
 as a scientific study, 245-247
 the "instinctive test" for, 296
 among the ancients, 250, 251

- Inversion, masturbation in, 292
 among animals, 250
 among savages, 250
 its morphology and psychology 261-263
 in Greece, Rome and Germany, 251
 reversed standards of beauty in, 277-279
 in Egypt and the East, 251
 among the early Hebrews, 290
 as a product of national luxury, 251, 252
 as associated with intense idealism, 255, 256
 instances of, 255-261
 in relation to religion and morality, 248, 249
 classical case of cultivated, 296, 297
 theories and cases of, 263-266
 among artists, 256
 Krafft-Ebing on, 272
 among political and ecclesiastical rulers, 256-260
 Mantegazza's theory of, 272
 early views of theologians on, 258
 instances of assumed congenital, 274-277
 in Italy, 260, 265
 proposed "zone" of, 260
 elsewhere, 246, 265
 sex hallucinations in, 263-265
 among rulers, 256, 257
 general views of, 247, 248
 critically defined, 267, 268
 a subject's own belief as to congenitality, 279
 religio-mystical, 323
 hoarse, raucous voices sign of, in women, 321
- Invert, sexual, Catherine de Medici, 333
- Inverts, sexual, Coffignon's classification of, 310, 311
 romanticism of, 255, 256
 coteries of in cities, 311
 asexual, 253, 254
 involved in anti-vice crusade in Philadelphia, 310
 slang sobriquets of, 310
 lesser types of, 265, 266
 Browning, anecdote of, 310
 intellectual status of, 248
 normal love incomprehensible to, 266, 267
 distinguished in Rome, France, Italy and England, 255
 "grand mask-ball" of, 311, 312
 a school Sardanapalus of, 280-282
 fond of bright colors, 283
 physical masculinity of female, 320
 "cures" and punishments of, 445-447
 society's attitude toward, 447
- Inverts, influence of moral teaching on, 447
- Irrumator, the, in Rome, 47, 48
- "Jack the Ripper," a sexual sadist, 332
- Japan, modesty in, 48, 49
 no esthetic sense of the nude in, 48
 masturbation in, 382, 383
 female prostitution a preliminary to marriage in, 16
 divorce in, 144
 cleanliness of the bawdy-houses in, 48
- Joan of Arc, masculinity of, 224
- Judgment the foe of impulse, 328
- Jus primæ noctis, 51
- Justice anterior to law, 405
- "Kama Sutra," rules in, to stimulate sexual passion, 326
- Kiss, probably a modification of the primitive love-bite, 326
- "Lady-men," slang sobriquet for orastuprators, 310
- Lady, the stout, 74
- Ladies, a couple of fastidious, 313
- Lambere, 47
- Law, confusion caused by faulty phraseology of, 438, 439
 origin and growth of, 443, 444
 application of, in cases of sexual crime, 444, 445
 of opposites, 52
 of sexual desire, 179-243
 of the first night with the bride, 51
 of procreation, 13
 of sexual selection, 51
 of opposites, 52
 of nature not always possible of fulfilment, 249
 contrary attitudes of, in relation with medicine, 422, 423
 growth and origin of, 443, 444
- Laws, Roman, regarding nakedness, 49
 ecclesiastical, relating to sexual vice, 21
 should apply alike to male and female for sexual offences, 34, 35
 governing compulsory marriage of children, 93, 94
 Roman, regarding incestuous marriage, 109, 110
 physiological, ignorance of a source of suffering, 6
- Legal phraseology, confusion occasioned by faulty, 438, 439
- Legend, Pelew, of the creation of man, 40
- Lengthening the penis in Brazil, 41

- Lesser types of sexual inverts, 265, 266
 Lex Julia et Papia Poppæa, the, 101, 121
 Libido nemia in sexual offences, 433
 Life, sexual, of women, 224
 Light-bringers, how the world has used them, 2
 Lingam-worship in India, 44, 45, 56, 368
 Literature, sexual inversion in, 245
 masturbation in, 278, 286
 Lombroso, causes of female homosexuality, 320
 theory of criminal atavism, 399
 Love and religion, a plea for, 395
 attempt to define, 26
 how painted by Hebræus, 133
 in most cases simply sexual desire, 84, 85
 lure, dancing as a, 60, 62
 lures of civilization, 67, 68
 other practices as, 60, 61
 making, Aranean, 207, 208
 of birds and quadrupeds, 204, 205
 savage practices in, 62, 63
 marriage without, 86
 nature of, 157
 basis of mediæval chivalry, 23, 25
 of Hoovi, in the Zend Avesta of Zoroaster, 19
 physical and mental disparities fatal to, 87
 sexual in the home, 23
 inspired the suras of Mohammed, 19
 of statues and pictures, 361, 362
 of savages, 85, 86
 so-called platonic a myth, 25
 sometimes melancholic, 163
 test, severe, Dongoloweas, 70
 Lust-murder, 425, 426
 of consumptives, the great, 200
 luxury conducive to, 5
 sexual, sometimes a species of insanity, 36
 Luxury, sexual, of the Romans, 100, 101
 Lysurgus, Institutes of, prescribed nakedness for women, 49

 Male prostitution in Rome, forms of, 45-48
 in China, 252
 See Sexual Inversion, 243-324
 Malformation, sexual, as related to crime, 434, 435
 Magistrate, a shrewd, 199
 Man, influence of climate on, 80
 environment on, 81, 82
 sexual life of, 7, 8
 only created in God's image, 20
 polygamous, woman monogamous, 36

 Man creates all that is charming in woman, 32, 33
 inhumanity of, to woman, 43, 44
 more sensual than woman, 35-37
 was he originally bisexual? 270, 271
 "Manhood-restorers" to the rescue, 22, 23
 Man's destiny within his own grasp, 450, 451
 Mania, sexual manifestations in, 344-346
 Manifestations, early sex, not necessarily abnormal, 413, 414
 Marriage, origin of, 94
 compulsory of children, 93
 without love, 86
 causes of its decadence in Rome, 99-101
 of its decline in America, 101, 102
 obstacles to, 104
 outside the clan or tribe, 31
 physical incompatibility in, 104, 105
 of kindred, 107-111
 Roman laws regarding, 10
 penalties for, 109, 110
 race extinction resulting from, 110, 111
 reasons for its avoidance, 111
 among savages, 111, 112
 not always a life-contract, 14
 incestuous, 109, 110
 as a sacrament, 122
 endogamous and exogamous, 111, 112
 influence of social caste on, 112, 113
 Meredith's Ten-year, no novelty, 68, 115
 with heathen prohibited, 113, 114
 rites and ceremonies, 118-120
 barrenness in, a reproach, 114
 in the Philippines, 97
 Bridget's potatoes in sterility, 114
 compulsory among early Hebrews, 97
 by capture, 115, 116
 by purchase, 116
 ruling prices of wives, 116, 117
 conditions of happy, 84
 early among savages, 102
 rites and ceremonies, 118-120
 an instinct with man and animals, 122, 123
 compulsory, 96, 97, 98
 enforced by the Lex Julia et Papia Poppæa, 101
 as a State ordinance, 96, 97
 among early Jews, 97
 Mohammedans, 98
 Hindus, 98
 a sacrament, 122
 a civil contract, 122
 endogamous, 111, 112
 exogamous, in various countries, 111, 112
 Council of Elvira on, 113

- Marriage, vast interests sometimes involved in, 118
 Greek Church laws regarding heretical, 113, 114
 concluding reflections on, 138, 139
 Marshall Gilles de Rais, case of, 330
 Martial, epigrams of, on Amillus, 47, 48
 Masculinity, delusional, 264
 Masochism, 324-334, 418, 419
 medico-legal status of, 418, 419
 Mask-ball of sexual inverts, 311, 312
 Massacre, St. Bartholomew's, instigated by a sadist, 333
 Masturbation. See Artificial Erotism, 366-395
 "Mary Walker, Dr.," case of, 264
 Mechanism, sexual, 154, 155, 181, 182
 Medicine and Law, contrary attitudes of, 422, 423
 and religion must assume the task of instructing the public, 450
 Mediæval tournament, sexuality in, 23, 25
 "Memphis Case, the," 317
 Men and women, relative vanity of, 37, 38
 sexual endurance of, 237
 seduction of, 199
 strength in, admired by women, 69, 70
 Menace to the State, sensual public men a, 37
 Menstruation, painting of Aht-girl during first, 54
 strange superstitions regarding, 131, 132, 133
 Messalina, political power of, 37
 Methods of gratification among female sexual inverts, 314, 315
 Michelangelo, a sexual invert, 255, 256
 Ministry, studying for the, 236-238
 Mitra, sexuality of in the Vedic hymns, 18
 Mohammedan heaven, sexuality in the, 17
 Modest girl not always the most virtuous, 27
 Modesty, origin and development of, 38
 a phenomenon of sex, 27
 in Greece, China and Rome, 28
 association of with fear, 39
 in Japan, 48, 49
 in Chios, Athensæus on, 28
 in Azimba-land, 28
 not innate, 64, 65
 discussed in the *Pædagogus*, 28
 lack of in civilization accounted for, 66
 67
 associated with sexual susceptibility, 65, 66
 in the Philippines, 27
 in various countries, 39, 43
 of young brides, 36
 influence of darkness on, 65, 66
 Modesty, concluding thoughts on, 48-51
 Molluscs, sex manifestations in, 206, 207
 Moment, a perilous, 240, 241
 Monogamy, causes tending to, 123, 125, 127-130
 fostered by Christianity, 122
 attitude of Islam toward, 126
 aided by numerical parity of sexes, 130
 in Persia, primitive, 126
 arguments against, 130, 131, 137
 in Egypt, 126
 growing sentiment against, 137, 138
 Montaigne, Alfieri, Moliere and Verlaine, inverted, 255
 Montana, Crow Indians of, excessive modesty among, 41, 42
 Morality, men and women cannot be legislated into, 50
 Mrs. Norman, no apparent inversion in her "Adventurers," 321
 Murder, lust, 352-356, 425-427
 Mutilations of savages as sexual lures, 53, 54
 Mutual deceptions, causes of divorce, 148, 149
 Mylitta, temple of, where girls offered their virginity, 216
 Mythopœic age, sexuality in the, 18
 Mythology, a *Chronique Scandaleuse* of sexuality, 18
 Nais women, modesty of, 39
 Nakedness of Greek male and female wrestlers, 49
 of women in Sparta and Lydia, 49
 among the Tyrrhenian women, 49
 use breeds indifference to, 59
 among the Saliras, 60
 influence of Calvinism on female, 63
 in Italy, France, Germany, Turkey and Ireland, 63, 64
 not so charming as partial concealment, 59
 of beautiful women, events connected with, 49
 sexual influence of female, 49
 among the Japanese, 48, 49
 of the French and Bohemian Adamites, 44
 in Polynesia almost a religious cult, 41
 Necrophilia, 361, 362
 Negrophilia, love of negroes, 362, 365
 horrible case of in Philadelphia, 364
 is the fault that of the white woman or of the negro? 364, 365
 proposed remedy for, 363
 Negroes in United States, influence of climate on, 80, 81
 not strong sexually, 8, 219

- Negroes, rapes and lust-murders of. See Negrophilia, 362-365
- Nemias, libido, in sexual offences, 433
- Nero, lewd pictures in his chamber, 49
- New Hebrides, modesty in, 40
- "New Woman" as a wife, 105, 107
- Nogi Tatars, sex aberration in, 323
- Normal sexuality, 267, 268
male homosexuality, 301-312
female homosexuality, 312-324
- Norman, Mrs., no inversion in her "Woman's Adventurers," 321
- North American Indians, modesty among, 41, 42
- Nun, strange mania of, 391
- Nunneries as theatres of sexual vice, 257, 258
- Nymphomania, 345, 346
- Oath, Hippocrates's, 3, 45
- Obesity, female, as a charm, 74
- Obstacles to prosecution for sexual offences, 406
- Octopus, love-making of, 207
- Odor as a sexual stimulant, 209
- Onanism, 175
- Orastupration as a punishment in boys' play, 284, 285
self-performed, 285
- Organs of generation, 158, 159
of reproduction, activity of the, 154
- Orgasm and ejaculation, 162
- Orgies, sexual, in guise of religion, 43, 44, 61
of early popes, 259, 260
- Oriental, sexuality of, 125-129
and savages sexually weak, 125
- Origin of masturbation, 368-370
- Original unity of sex in fetus, 182, 249
bisexuality of man, 270, 271
- Oscar Wilde, sexual inversion of, 255
- Osiris, 18
- Pædicones, the, 47
- Page, sexual training of the mediæval, 24
- Painting the body as an aid to beauty, 54, 55, 78
associated with Phallic rites, 56
among Guaycurûs, Australians, and other tribes, 54
as practised by men, 57, 58
among various savage races, 54
the face, a factor in divorce, 148, 149
the penis, 54
- Palang, the, of Borneo, 327, 328
- Papuans, mutilations of the, 53
- Paranoia erotica, 347-349
- Parent, power of over child, 89, 90, 91, 92
- Parental support of children, 94, 95
- Parental partnership, origin of the family, 29
- Parsnips, masturbation with, 385
- Parthenon, called the Virgins' Temple, 120
- Passion, human, turbulent waters of, 21
- "Passionless Ideal," a sexual myth, 194, 195
- Pathici, 47
- Pathology of masturbation, 375
- Paul de Regla, traduction de, 14
- Pelew Islands, modesty in the, 40
legend of the, 40
- Penis, comparative sizes of in men, 161, 162
hidens. See Phallocrypt, 39
engagement ring worn on the, 62
tattooing the, 62
instruments worn on the, in sexual intercourse, 327, 328
artificial, adjuncts of the, 383-385
in masturbation, 314, 315, 383, 384
its advantages over the natural, 384
ivory and ebony, 384
Brazilian method of lengthening the, 41
preparation of the, in Australia, for the dance, 211
- "Pepper-cure" for undue sexual desire in girls, 219, 220
- Period, suckling, with reference to impregnation, 177
- Persons who should not marry, 151, 152
- PERVERSION OF THE SEXUAL IMPULSE, 324-365
- Phallocrypts, penis-hidens, of Northern Queensland, 39, 40
- Phallus, sign of the brothel in Rome and other Italian cities, 45
- Philadelphia, anti-vice crusades in 1904-1905, 310
- Philip of Orleans a pederast, 260
- Philippines, wives hired by American army officers in, 89
- Philosophy, Greek and Roman, in relation to sexual vice, 21
- Physician, indifference of the, to female nakedness, 59
sexual experiences of a, 235, 236
- Physiology of the sexual act, 153-155
of fecundation, 158-166
- Pheidias, a sexual invert, 248
- Phryne, the prostitute, 290, 384
- Pindar, a sexual invert, 248
- Plant-life, sexuality in, 203, 204
- Plato's myth on the origin of sex, 271
- Play, boys', sucking the penis as a punishment in, 284, 285
- Poetry, sexuality and love, themes of art and, 15

- Polygyny and concubinage, 123-139
 in China, 127
 relative rank of wives in, 127
 Mormons regard it as divine, 124
 influence of Christianity on, 128
 among savages, 125, 126
 among Jews, 126
 in Egypt, 123
 in India, 123
 restrained in Assyria and among all
 Scandinavian races, 123, 124, 125
 allowed in Russia, 124
 rose first among sexually weak races,
 124, 125
 among early Teutons, 124
 in Turkey and Arabia, 127, 128
 among the early Roman clergy, 124
 the Merovingian Kings, 20
 domestic discord in, 136
 causes favoring, 137
 St. Augustine did not condemn it,
 124
 modern growth of the instinct for, 137,
 138
 Polyandry, 129, 130
 comparatively rare, 129
 among various savage races, 129, 130
 myth of Vili and Ve, 130
 Popes Paul II, Sixtus IV, Innocent VIII,
 and Alexander VI, all pederasts, 257
 Population, native-born, decrease of, 172,
 173
 Porte, Antoinette, Bouvignon de la, case
 of, 334
 Position of the wife, primitive, 33
 Precocity, sexual, 230, 233
 destructive to health and morals,
 6, 7
 Preliminary diagnosis of sexual crime, an
 aid to, 439, 440
 Premature indulgence, prevented by in-
 fibulation, 30, 31
 Prevention of conception, 174-178
 Priapus, festivals of, 44, 45
 history of, 43, 44
 Priests always the devil's targets, 236
 Princes Eugene and Conde, sexual invert, 248
 Principle of chivalry among savages, 51
 Processions, Bacchic and Floralian, sexual
 orgies in, 43, 45, 369, 370
 ancient religious, masturbation in the,
 370
 Procreation, law of, universal, 1
 a divine purpose, 13
 Progeny, man's desire for, 135
 Prophets, Hebrew, character of, 13
 Prostitution, causes of, 10, 11, 148
 boy, in China, 252
 religious and tribal, 213-219
 of Phyrne and Lais, 290
 Prostitution, Dion Chrysostom probably
 first to advocate its suppression by
 law, 125
 among Jews, 289, 290
 in Brazil, 61
 in Rome, orgies of, 258, 259, 260
 hospitable, 33, 290
 male, forms of in Rome, 45, 46, 47,
 257, 258, 291
 first temple of Venus built from tax
 on, 161
 patronized by the Church, 259, 260
 among sexual invert, 272-300
 Midianitish, 289
 sometimes religious in character, 161,
 162
 Psychic erotism, 388
 Psychology of the sexual function, 220-
 223
 Psychosexual hermaphroditism, 287, 288
 Public men, sensual, a menace to the
 State, 37
 Punishment, novel, in boys' play, 284, 285
 for unchastity in the Roman Vestals,
 121
 Purchase, marriage by, 115, 116
 Purity, female, the law of, 34
 Tertullian on, 50
 Pygmalionism, love of statues, 361, 362

 Quick-step, a disagreeable, 294, 295

 Races, early savage, sexuality of, 32
 modesty among, 55-61
 Rais, Marshall Gilles de, 330
 Rape and lust-murder, 352-356
 seasonal influence on, 354-356
 alcoholism and, 425, 426
 and lust-murder, medical examination
 in, 426, 427
 medico-legal examination in, 426-
 428
 Realistic novel, sexuality in, 192, 193
 Recidivists, sexual, how best considered,
 435
 Regla, Traduction de Paul de, 14
 Refinement, sexual anomalies a product
 of, 16
 of intellect and refinement of morals
 quite different, 21
 Religion, Mohammedan, and woman, 7
 art and literature, influence of sexual-
 ity on, 15
 and sexuality, dynamic relation be-
 tween, 224, 225-227
 Christian, the savior of woman, 19
 and prostitution in the Roman
 Church, 258-291

- Religion, sexual vice fostered by early Christian, 20-22
and sexual exaltation, criminally considered, 401, 402
and chastity, 120, 121
Religious restraints, secret vices promoted by, 20, 21
Reproach, sterility a, 114
Reproduction, law of, 179
a part of growth, 29
Repulsiveness of female genitalia, 218
Restraint of sexuality a necessity, 16
Revulsion, social, against contrary sexual habits, 22
Rin-no-tama, 382
Rites, marriage, 118-120
Rome, sexual depravity in, 28, 29, 43-48, 182, 185, 257-260
marriage and betrothal in, 92, 93
Cato against sexual vices of, 99
taxing bachelors in, 99
laws regarding marriage in, 92, 93
decline of marriage in, 99-102
divorce in, 145, 146
homosexuality in, 46-48
libertinism and conjugal devotion in, 145, 146
luxury of the libertine in, 100, 101
prostitution in, 259, 99, 100
Romance, sexual inversion a theme of, 245
queen of beauty and love in, 24
Rotuma, sexual customs of, 40, 41
Rulers, homosexuality among, 256, 257
- Sabine maidens made faithful wives, 86
Sacher-Masoch, 324-334
Sade, De, 328, 330
Sadism, 324-334
definitions of, 324, 331, 343
theories of Marro and Schafer on, 324
probable causation of, 325-327
H. Ellis's views on, 329, 330
Schafer's theory examined, 331
forensically considered, 418
Alton's case, 332
Verzeni's case, 332
the Menesclou case, 332
in women, 333
Messalina and Catherine de Medici, 333
strange sexual appliance in, 334
associated with anthropophagy, 418
Sadistic acts, further forensic examination of, 416-419
Samoa, clothing in, 41
Sapphism. See Normal Female Homosexuality, 312-324
influences tending to, 315, 316
among prostitutes, 319, 320
methods of gratification in, 314, 315
Sapphism, increase of, in the United States, 319
probable causes of, 320, 321
Sarimbavy, the, 253
Satyriasis, historical cases of, 202, 203, 345, 346
intermittent, case of, 202, 203
Savage discord, domestic and sticking-plaster, 136
wooing not the most tender imaginable, 31
Savages, inversion among, 250
monogamy among, 137, 138
mutilations of, 53
polyandry among, 129, 130
polygyny among, 125, 126
sexually injured by contact with civilization, 76
chivalry among, 51
love of, 85, 86
betrothal of, 88, 89
marriage of, 94-100
jealousy rare among, 94-100
Scythians, sex-hallucinations of the, 295, 323
Seketra, the, 253
Sex themes, faults and merits of writers on, 3
life, a large element in women, 254
normal feebleness of, 192
point of deflection in, 254
Flateau's researches into, 266
original unity of, 182, 249
impulse, stages of the, 223
Sexes, association of, an instinct, 29
differentiation of, 249
one law for both, 35, 36
apparent modern antagonism between the, 150, 151
numerical parity of the, 130
SEXUAL SELECTION OR THE LAW OF CHOICE, 52-87
abuses fostered by the early Church, 20-22
choice, conditions influencing, 68
selection, law of opposites in, 52, 53
liberty of, in primitive times, 171
force the strongest factor in, 205, 206
relation, the moral and social aspects of, 13-51
vice, attitude of Greek and Roman philosophy toward, 21
development, a hidden world of ideals in, 15, 16
act, physiology of, 153-166
can it be performed during sleep? 348
impulse, perversions of, 324-365
development of, 186-188
stimulant, smell as a, 155

Sexual selection, 51-87
 malformation as a factor in crime, 434
 435
 endurance of men, 237
 vice, as a cause of national decay, 25
 endurance of women, 202, 237
 hyperesthesia, 201, 202
 anesthesia, 191, 195
 desire of women frequently concealed,
 199, 200
 vice, causes and effects of, 10
 knowledge of street girls, 198, 199
 stupid men and animals most, 103
 feeling, the bladder as associated with,
 221, 222
 life of women, 224-227
 mechanism under brain control, 154,
 155
 manifestations, causes and periodicity
 of, 227, 228
 change, desire for, 134, 135
 precocity, instances of, 230-233
 destructive to morals and health,
 6, 7
 act, "How to do It," 153
 sins among savages rare, 32
 anthropophagy, associated with lust-
 murder, 427, 428
 peculiarities of temperament, 162, 163
 appetite, inconstancy of the, 200-203
 desire, law of, 179-243
 earlier in cities than in the coun-
 try, 317
 stimulant, castigation as a, 156, 157
 erection, its duration, 155
 stimulant, sucking the female breast
 as a, 157
 smell as a, 155, 156, 209
 odor as a, 209
 erethism, esthetic factors in, 157, 158
 manifestations in molluscs, 206, 207
 inhibition, 154, 155
 life, influence of Christianity on the,
 34
 of man, 7, 8
 of women, 224
 impulse, first awakening of, 186-188
 castration with reference to the,
 182-186
 impurity, influence of Christianity on,
 34
 criminal, the, 396-447
 recidivists, criminal, 435
 offences, superficial treatment of by
 jurists, 437, 438
 crime, medico-legal diagnosis of, 438
 aid to preliminary legal diagnosis
 of, 439, 440
 stimulants, smell, castigation and
 hearing, 155
 phenomena, four important, 412, 413

Sexual function, psychology of the, 220,
 221
 awakening earlier in girls than in boys,
 234
 love, elements entering into, 83-86
 how approached by science, 26,
 27
 desire, is it an instinct? 179, 180
 character, factors entering into, 254,
 255
 intercourse, enforced abstinence from,
 130, 131
 precocity in a girl, 231, 232
 abuses, influence of civilization on, 50,
 51
 curiosity of girls, 196-198
 knowledge, Shakespeare's, 16
 stupid men and stupid animals most,
 103
 Sexuality, early manifestations of, 196
 importance of its cultivation, 16
 as a factor in society, 14-16
 and civilization, 220
 in the East, 16, 17
 of Andamanese and Fuegians, 218,
 219
 in Egypt, Babylon and Nineveh, 20, 21
 ancient views respecting, 222
 in the Mythopoeic Age, 18
 conflicting opinions as to its nature,
 222, 223
 of early savage races, 27-31
 causes influencing, 216-221
 abuses of, 25
 the esthetic factor in, 157, 158
 early normal, 267
 influence of on mediæval art, 15
 of, on religious beliefs, 17
 first manifestations of, 223
 how influenced by religion, 34
 savage, status of, 217, 218
 produced Iphigenia and Marianne as
 well as Elevara and Messalina, 15
 religion and, 225-227
 aroused by whipping, 232
 idea of ownership in, 157, 158
 ecclesiastical ideas relating to, 17
 how it has aided religion, 394, 395
 effect of hard study and mental emo-
 tions on, 192
 foundation of mediæval chivalry, 23,
 24
 developed by tickling, 228, 229
 the inspiration of love, 23
 in plants and animals, 203-209
 of heathen gods, 18
 among savages and Orientals, 124-127
 in the home, 23, 24
 the basis of society, 14
 noble women as well as ignoble its
 product, 15

- Sexuality, the basis of sympathy, 15, 16
 of Mohammedan heaven, 17
 of civilization, 220
 Shyness, a sex phenomenon, 38, 39
 Slav wife feels hurt if not beaten by her husband, 325
 Smell as a sexual stimulant, 155
 Social caste, influence of on marriage, 112, 113
 Sodoma (Bazzi), case of, 225
 Solomon's Song, male ideal described in, 120
 Spadones, sexual power of, 183
 Soul-beauty, 73
 Sperma, the, 159, 160
 Stature, causes influencing, 79
 in relation to intellect, 79
 Strength in men admired by women, 69
 Stupid animals most sexual, 103
 Succubæ, myth of the, 300
 Suctusstupratio, 157
 Sucking the thumb, evil of, 64
 Sibylline priestesses erotically hysterical, 390

 Tahiti, nakedness in, 41
 Tassel, pubic, Australian the, 39
 "Taster," slang sobriquet for homosexualist, 310
 Tatars, Nogi, effemination among, 323
 Tattooing, 54, 55
 Greenland superstition regarding, 55
 significance of, 56
 among Assyrians, Thracians, Egyptians and North American Indians, 55
 in Samoa and New Zealand, 56, 57
 Temperament, peculiarities of sexual, 162, 163
 Theodora, 15
 Theophilus, 15
 Theory, evacuation, considered, 180, 181
 Thyra, 15
 Thigh-friction, in artificial erotism, 387, 388
 Thought, ethical, and the prophetic character, 13, 14
 Tickling, as a sexual excitant, 228, 229
 "Tillier Sisters," case of the, 317
 Triangle of sexual crime, 441
 "Tribades," Lesbian-lovers in Rome, 159
 Trinity, the new—Father, Mother, Child, 450
 Trocadero Theatre, anecdote of, 313
 Tupis and Karibs, the uluri of the, 41
 Turkey, divorce in, 144
 Types of lesser invert, 265, 266

 "Uncle," slang sobriquet for female homosexualist, 309
 Unity, conjugal, root of, 87
 sex, 182, 249
 Utility, savage selects his wife for, 32

 Vanity, relative, of the sexes, 37, 38
 Venus, temples of, in Rome, 43, 44
 Verlaine, a sexual invert, 255
 Veronica, Juliani, strange erotic mania of, 391
 Vestals, sanctity of the Roman, 121
 punishment for unchastity in the, 121
 society of Parisian sapphists, so named, 159
 Vice, no cordon sanitaire for sexual, 449
 Vices, description of Roman sexual, 252-260
 Violation, 356-358
 Viraginity, 300, 301
 Voices, hoarse, raucous, in women, typical of inversion, 321

 "Walker, Dr. Mary," case of, 264
 Wife-beating in China, 86, 87
 renting in India and the Philippines, 89
 early position of the, 33
 Wives, ruling prices of, 116-118
 Whistling, a sign of inversion in girls, 321
 Whitman, Walt, was he tainted with inversion? 255
 Winckelmann, a sexual invert, 255
 "Woman, The New," as a wife and as a mother, 105-107
 first concept of her use, 90, 91
 sexual endurance of, 202, 237
 loves above herself, 68, 69
 the type of fertility, 392
 Women a chattel in Oriental countries, 16
 Council of Trent on, 19
 Christianity, savior of, 19
 can they love twice? 36
 how affected by Christianity, 50, 51
 allowed to masturbate by the Church, 22, 371
 conjugal devotion among Roman, 146
 movement in America, 8
 not created in God's image, 20
 prejudice against, through Eve's sin, 20
 fathers of the Church on, 20

 Xantippe, 37

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